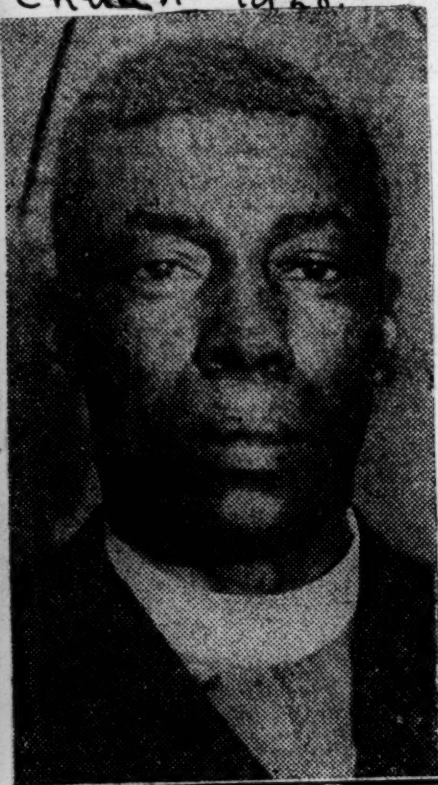


Church - 1928.



**HERE FROM AFRICA—**  
Archhishop D. W. Alexander,  
African Orthodox church,  
who is visiting in the United  
States. He is from Kimber-  
ly, South Africa.

—Photo by Defender Staff Photographer.

## Bishop Alexander Goes Back To South Africa

After a pleasant stay of six months in the United States Bishop David William Alexander, primate of the African Orthodox Church for the province of South Africa, sailed Friday, February 24, on the S. S. Olympic, bound for Southampton, England. He is returning to his field of labor carrying with him the Apostolic Succession which he received at the hands of Archbishop George Alexander McGuire at St. Michael's Church, Boston, on September 12, 1927.

While in this country Bishop Alexander visited many cities and was much impressed with all he saw. In New York he was the guest of Archbishop McGuire.



Church - 1928

# DAVIS, GREENE, GRANT, YOUNG NAMED BISHOPS

A. M. E.'s Give Baltimorean

Biggest Majority In 100

Years

3 BALLOTS REQUIRED

SESSION RUNS 36 HOURS

Delegates Stay Up All Night,

End Of The Session In

Sight

## Assignments

Assignments of bishops for the next four years is as follows:

Bishop Joshua Jones, first district, which includes Philadelphia, New Jersey, New York, New England and Ohio.

Bishop W. H. Heard, third district, including Ohio, N. Ohio, S. Ohio, Pittsburgh, Pennsylvania and West Virginia.

Bishop A. J. Carey, fourth district, including Indiana, Illinois, Chicago and Northwestern conferences.

Bishop J. A. Gregg, fifth district, Missouri, N. Missouri, S. W. Missouri, Kansas, Colorado and Nebraska (containing).

Bishop W. A. Fountain, sixth district, Georgia, N. Georgia, South Georgia, Atlanta conferences.

Bishop John Hurst, seventh district, all conferences of South Carolina.

Bishop W. D. Johnson, eighth district, all Mississippi conferences.

Bishop R. A. Grant, (new), ninth district, all Alabama conferences.

Bishop W. Sampson Brooks, tenth district, all Mississippi conferences.

Bishop J. S. Flipper, eleventh district, all Florida conferences.

Bishop W. T. Vernon, twelfth district, all Arkansas conferences.

Bishop F. B. Ransome, thirteenth district, Louisiana and Oklahoma conferences.

Bishop J. Albert Johnson, fourteenth district, Tennessee and Kentucky conferences.

Bishop H. B. Parks, fifteenth district, Michigan, Nova Scotia, Bermu-

da and Ontario conferences. Bishop M. H. Davis, (new), sixteenth district, Liberia. Bishop G. B. Young, (new), seventeenth district. Bishop S. L. Green, (new), eighteenth district, Puget Sound, California conferences.

Story of Balloting on Inside Page.)

**CHICAGO, (By Carl Murphy)**—The A. M. E. General Conference elected four bishops Friday and ordained them Sunday.

Men elected were Dr. R. A. Grant, Florida; Dr. S. L. Green, Arkansas; Dr. G. B. Young, Texas, and Dr. M. H. Davis, Baltimore.

Conference was in continuous session for 36 hours and five ballots were required before four men could be elected.

Delegates were compelled to stay awake all night with only a brief respite from 6 to 8 a. m. On the morning of the second day when the janitors cleaned they swept several baskets of paper from the armory floor.

## Other Officers Elected

Other officers elected were: D. M. Baxter, manager, Philadelphia Book Concern.

## Calls Conference Politicians

Homor Rodeheaver, white, "Billy" Sunday singer, sang and played for the conference, Wednesday. He declared he would be brief as "you politicians are busy today."

## Greetings From Women

Greetings to the conference were wired from the National Association of Colored Women's Clubs, Mrs. Mary McLeod Bethune.

## Change Of Districts

Bermuda and Nova Scotia have been placed in the First Episcopal District.

## Election Of Bishops

The conference was in bedlam for an hour Thursday morning, when the credentials committee sought to make its report on contesting delegations before the order of the day, which was election of bishops.

Bishop W. Sampson Brooks was presented with four baskets of flowers by West African delegates and the congregation of St. Paul Church, Minn.

## Bishop Flipper's Prayer

Bishop J. S. Flipper, in his pre-election prayer, declared, "If any of these candidates have used money or tricks or deception in the effort to attain the bishopric, discern O Jesus, this morning, and drive out the money changers."

## Missionary Budget

A budget of \$47,200 for new buildings in mission fields was recommended, Wednesday.

\$15,000 each was recommended for a girls' industrial school in Sierra Leone, West Africa and a church at St. George, Virgin Islands; \$10,000 for a church at Johannesburg, S.

Africa and \$5,000 for one at Bloomfountain; \$3,700 for a church at Port au Prince, Haiti, and \$1,500 for one at San Domingo.

Rev. S. W. Weller, A. M. E. Zion, fraternal delegate, said that A. M. E. Zion Church is preparing to consummate the union which the two churches have voted. Rev. M. S. Sydes, of New England Conference, responded.

## Prayer Union Endorsed

Declaring that the card table had taken the place of the family altar in the home of many church members, the delegates endorsed the Prayer Union Movement, headed by Mrs. W. Decker Johnson.

Flowers were presented Bishop W. Decker Johnson, when he took the gavel to preside Tuesday morning.

## Union Affects 1,500,000

Bishop W. A. Fountain estimated Tuesday that organic union would bring together in 1930 over 700,000 A. M. E. Zionists and 800,000 A. M. E. Communicants.

There would be 30 bishops 30 church colleges, 150 annual conferences, \$35,000,000 in property, 110,000 churches and an annual increase of \$7,000,000 in property every year.

This union, said the bishop, would be the biggest job ever undertaken by Negroes.

## Bishop Carey

In his appeal for union, Bishop A. J. Carey quoted a member of the English House of Lords as declaring England ruled India's millions with 50,000 troops by keeping the Indians fighting among themselves.

## Canadian Visitors

Rev. J. T. Dawson was presented as a fraternal delegate from the British Methodist Episcopal Church, which separated from the A. M. E. denomination in 1856. Dr. Richard Wright, general superintendent of the church, which has 2,800 members, was presented and made an appeal for union again with the mother church.

Bishop W. T. Vernon, responding, said both churches will be dead unless A. M. E.'s unite quickly.

## No Sunday Selling

Resolutions were passed condemning selling of goods in armory on Sunday, while conference is in session.

## Bills Killed

Bills to strike out the word "obey" in the marriage ceremony, and to provide pensions for retired general officers, were killed in committee.

Other bills thrown out included those to discontinue the Southern and Western Christian Recorders; to have financial reports audited by expert accountants; to legalize the junior church; to provide six weeks' summer school session in each bishop's area; to have laymen elect the pastors; to make church stewards responsible for presiding elder's salaries.

## Women Stage Demonstration

A hundred women, staging a demonstration, marched to the platform, Tuesday afternoon, while Mrs. P. W. Wortham, secretary, petitioned the conference to make the presidents of the two women's missionary societies, and the editor of the missionary paper official members of each general conference. Appointment was asked of a board to unify work of the two missionary societies.

A. M. E.

# A. M. E. GENERAL CONFERENCE MEETS

Twenty-eighth Quadrennial Session in Chicago

4,000 DELEGATES THERE

Eighteen Bishops and Their Districts Present

## BY REV. W. O. P. SHERMAN

Chicago, Ill., May 5.—Fully 4,000 delegates and visitors are here and more are still arriving from all parts of the world to attend the Twenty-eighth quadrennial session of the general conference of the African Methodist Episcopal Church that is slated to be in session until May 25. Host to the conference is Bethel A. M. E. Church, Rev. H. Y. Tooke, D. D., pastor. Local commission, Bishop A. L. Gaines, D. D., Rev. W. A. Fountain, Jr., D. D., Rev. R. E. Wilson, Rev. E. C. Taylor, D. D., Rev. J. D. Caston, D. D., Rev. B. G. Dawson, D. D., Rev. C. A. Elsher, D. D., Rev. M. C. Wright, D. D., and Eugene Thompson.

This gathering has brought here representatives of eighteen districts led by their bishops; twelve general officers; sixteen college presidents; thirteen deans of theological seminaries; fifteen army chaplains; four thousand delegates and visitors from all parts of the United States and European countries and islands of the sea.

The local commission has secured the Eighth Regiment armory for the session. This is the home of one of the most famous regiments of the United States National Guard will be the scene of the daily sessions of the conference. This massive monument of stone and brick is located at 3517 Giles avenue. The avenue is named for one of the heroes of the Eighth Regiment who made the supreme sacrifice in the World War.

The commission has secured homes for the delegates and visitors and they are well pleased. The bishops who are here, Senior Bishops, H. B. Parks, California; J. S. Flipper, Atlanta; J. A. Johnson, Philadelphia; W. H. Heard, Pennsylvania; John Hurst, Florida; J. H. Jones, Ohio; W. D. Johnson, Texas; A. J. Carey, Illinois; W. S. Brooks, West Africa; W. T. Vernon, Michigan; W. A. Fountain, Alabama; A. L. Gaines, Illinois; R. C. Ransom, Tennessee; J. A. Gregg, South Africa.

The following general officers are on hand to render their reports for official acts since the last general conference, Rev. D. M. Baxter, D. D., general business manager, Philadelphia, Pa.; Rev. E. H. Coit, D. D., secretary of missions, New York City; John R. Hawkins, financial secretary, Washington, D. C.; Prof. A. S. Jackson, secretary of education, Waco, Texas; Rev. J. G. Robinson, D. D., editor of the A. M. E. Review, Philadelphia, Pa.; Prof. I. T. Bryant, secretary of the Sunday School Union, Nashville, Tenn.; Rev. S. J. Johnson, secretary of church extension, Washington, D. C.; Rev.

G. W. Allen, D. D., editor of the Southern Recorder, Nashville, Tenn.; Rev. R. R. Wright, Jr., D. D., editor of the Christian Recorder, Philadelphia, Pa.; Rev. J. D. Barksdale, editor of the Western Recorder, Kansas City, Kan.; Rev. S. S. Morris, D. D., Secretary Allen, Christian Endeavor League, Nashville, Tenn.; Rev. J. C. Caldwell, editor of the Sunday School Literature, Nashville, Tenn.; Rev. W. H. Butler, D. D., Historiographer, Pittsburg, Pa.; C. H. Johnson, secretary of the Laymen's Missionary Movement, Wilberforce, Ohio; Rev. R. S. Jenkins, D. D., secretary of the General Conference, Dallas, Texas.

College Presidents—Wilberforce University, Rev. Gilbert H. Jones, D. D.; Wilberforce, Ohio; Kittrell College, Prof. G. A. Edwards, Kittrell, N. C.; Western University, Rev. E. Jesse Peck, Quindaro, Kan.; Morris Brown University, Dr. J. H. Lewis, Atlanta, Ga.; Allen University, Rev. D. H. Sims, D. D., Columbia, S. C.; Campbell College, Rev. Solomon P. Hood, D. D., Jackson, Miss.; Payne University, Rev. Edward C. Mitchell, S. D., Selma, Ala.; Paul Quinn College, Prof. N. A. Banks, A. M., Waco, Texas; Edward Waters College, Rev. A. L. Cooper, D. D., Jacksonville, Fla.; Shorter College, Rev. A. O. Wilson, North Little Rock, Ark.; Lampton College, Rev. J. R. Campbell, Alexandria, La.; Turner College, Rev. E. E. Wittenburg, Shelbyville, Ky.; Payne College, Rev. H. E. Davis, Cuthbert, Ga.; Central Park College, Rev. J. C. Lawrence, A. M., Savannah, Ga.; Flipper-Key-Davis Institute, Prof. G. F. Martin, Tullahasse, Okla.; Wilberforce Institute, South Africa; Rev. E. M. Gow, D. D., South Africa.

Deans—Revs. G. F. Woodson, Wilberforce, O.; Rev. E. F. G. Dent, Kittrell, N. C.; Rev. E. R. Vaughan, Quindaro, Kan.; Rev. W. G. Alexander, Atlanta, Ga.; Rev. R. C. Brooks, Selma, Ala.; Rev. I. M. Burman, Waco, Texas; Rev. T. W. Carter, Jacksonville, Fla.; Rev. T. M. Greene, Tullahasse, Okla.; Rev. A. T. Clark, Shelbyville, Tenn.; Rev. D. J. Lunnop, North Little Rock, Ark.; Rev. C. M. Tanner, Grand Rapids, Mich.

Army Chaplains—Rev. A. W. Thomas, Columbus, Ga. (Regular Army); Rev. W. T. Anderson, Cleveland, Ohio, (Regular Army retired); Rev. T. D. Scott, Toledo, Ohio (National Army); Rev. L. A. McGhee, Chicago, Ill. (National Army); Rev. E. D. L. McDonald, Michigan, (National Army); Rev. George A. Singleton, Chicago, Ill. (National Army); Rev. W. R. Ragland, Opelika, Ala. (National Army); Rev. E. J. Odum, Bessemer, Ala. (National Army); Rev. O. J. W. Scott, Washington, D. C. (Regular Army Retired); Rev. J. Acton Hill, Louisville, Ky. (National Army); Rev. R. E. Walden, Baltimore, Md. (National Army); Rev. R. A. Green, Baltimore, Md. (National Army); Rev. Frank Howard, Mount Winder, Md. (National Army); Rev. S. W. Nichols, Earlington, Ky. (National Army).

Chicago "the Wonder City." This is the world's third largest metropolis that opened its gates to the Twenty-eighth Quadrennial Session of the general conference of the African Methodist Episcopal Church, Chicago, stretching its rambling length for twenty-six miles along the sunny shore of Lake Michigan, and reaching back for nearly fifteen miles to the westward, gathers up within its huge limits an area of over two hundred square miles.



Approximately three million souls are housed and find employment within this vast metropolis, a giant workshop as well as a gigantic home. More than five thousand miles of streets and alleys connect its three hundred and eight public schools, and its one thousand two hundred and forty churches.

There are 1,400 miles of surface and elevated car lines. Forty-three nationalities live here and newspapers are issued every day in ten different languages. Chicago is the nation's central market, its great distributing center, with a wholesale trade alone totaling six billions. There are twenty-eight national and 143 state banks serve its hordes. One thousand three hundred and thirty-nine passenger trains enter and leave Chicago daily, handling it is reported nearly 200,000 passengers. Although an inland city, it has fifty-five miles of docks to which come approximately 10,000 vessels each year. Nowhere else in America can you both work and play so well, or learn so much without going to school.

The Loop—This famous "Heart of Chicago" houses a host of attractions. La Salle Street, the "Wall Street of the Middle West," shelters some of the world's most powerful banks and investment houses.

At La Salle and Jackson is the famous "Wheat Pit," center of the world's grain exchange; at La Salle and Adams, the whirling Stock-Exchange. At Clark and Washington the imposing county court and city hall building fills an entire block. The federal building fills another block at Clark and Jackson. The world's largest department store, nearby on State, forms part of the greatest retail dry goods mart in the world, and is the display ground for hundreds of millions of dollars worth of imported and domestic merchandise.

"The Boul. Mich."—The internationally famed Michigan avenue is one of the world's greatest boulevards. It borders for more than a mile, in its downtown section, the beautiful 205 acre Grant Park, scene of interesting landscape effects, and home of Chicago Art Institute, the Field Museum of Natural History, the Soldiers' Field Stadium, the Lorado Taft Statue group, "The Spirit of the Great Lakes," the equestrian statue of Gen. John A. Logan, the statue of Alexander Hamilton, and the Rosenberg fountain.

The Chicago Art Institute at Michigan and Adams, ranking with the world's finest art galleries, is a vast storehouse of old and new world masterpieces of painting, sculpture, tapestry and architecture.

The new \$7,500,000 Field Museum at Grant Park and Twelfth street, houses in addition to the trophies of the Kermit and T. Roosevelt African expedition, and its wonderful natural history exhibits, the world's finest jewelry collection. This building covers eleven acres of ground.

The stadium, stretching 1,000,300 feet, with a maximum capacity of 90,000 persons, has been the scene of religious festivals, pageants, rodeos and some of the greatest athletic spectacles ever staged in the Middle West.

On the west side of Michigan Boulevard are the buildings that make Chicago's famous "sky line," the \$14,000,000 Straus building, the luxurious University Club building, the Wrigley building, home of the "Chewing Gum King," the Tribune Tower, home of "The World's Greatest Newspaper." The Tribune

Tower, Wrigley building and Straus building offer rare opportunity for birds-eye views of Chicago. In the "Bee Hive" on the top of the Straus Building is an observatory; four hundred feet up in the clock tower of the Wrigley building is another observatory, while at the top of the Tribune Tower guides proffer visitors powerful binoculars for viewing the city. It is easy for a visitor to "look down on Chicago."

Between Randolph and Washington on Michigan Boulevard is the Chicago Free Public Library, holding in addition to rare music manuscripts and special documents, 1,029,711 volumes, a goodly scattering of them written by or about negroes. Nearby is one of the country's largest scientific libraries, the John Crerar Library with 3,000,000 pamphlets and a half million volumes.

Universities—Northwestern University with its seventy-five acre campus, spreads along the shore of Lake Michigan in Evanston, home of Vice President Dawes, and a charming suburb housing a negro population of 9,000.

Chicago University at University Avenue and Fifty-seventh street, endowed by Rockefeller, has \$11,778,000 in grounds and buildings designed in the beautiful Gothic architecture of old English colleges.

The Armour Institute of Technology, the Moody Bible School, the Chicago Normal School, Loyola University and a host of other educational institutions are being seen by the visitors.

The Union Stock Yards, at Thirtieth and Halstead on the south side, world-famed center of the packing industry, cover 475 acres with fifty meat packing plants employing 75,000 persons, thousands of them of our race. Their annual output reaches \$500,000,000.

The Sears-Roebuck plant of the millionaire philanthropist, Julius Rosenwald, the world famous International Harvester Works, the huge Montgomery-Ward plant, the Western Electric Works where 90 per cent of the nation's telephone apparatus is made, and the central manufacturing district around Thirtieth and Ashland, where 250 concerns ship 100,000 carloads of manufactured products annually.

The large daily papers here are co-operating with the local commission and are contributing valuable space to the general conference.

The colored papers here lead our group in circulation. The Chicago Defender has a plant at 3435 Indiana avenue that seems to be a Mecca for the visitors. The Chicago Whip at Thirty-first and State; the Chicago Bee, in the Overton building; the Chicago World, the Broadax, the Light the Half Century Magazine and many others who are kept on the job helping to make the visitors feel at home.

Churches—With their combined property holdings totaling \$2,250,000, sixty-three large houses of worship and near two hundred small basement and store front establishments dot the south side.

Historic Quinn chapel, where the late Presidents Roosevelt and McKinley spoke, is the oldest colored church in Chicago. Thirty-five other A. M. E. Churches have histories closely interwoven with the city's progress.

From what we have been able to see so far, Chicago today is the business center of the negro in this country. Fully a thousand business enterprises are conducted by negroes here. Two banks and seven

insurance companies are among the show places of the south side. The Binga State Bank, an impressive white stone front at Thirty-fifth and State streets, and the Douglas National Bank in the big Overton building at Thirty-sixth and State streets, employ thirty-five negroes to handle the \$3,500,000 turned over to them by colored depositors.

The Victory Life Insurance Company at 3621 State Street, with \$5,000,000 of insurance in force in eleven states; the Liberty Life Insurance Company in its own building at 3511 South Parkway, the Underwriters Mutual (the first to be organized on the south side) seem to have the lead in this field among our people out in this section known as the Middle West.

Bishop J. S. Flipper, D. D., of Georgia, holds the record for having the largest delegation present from any of the other seventeen Episcopal districts.

The delegates largely will visit about during the Sabbath, still there will be three services held Sunday at the Eighth Regiment Armory. Known as the preliminary to the opening which will be held at 10 a. m. Monday morning. The sessions Sunday will be held at 10:30 a. m.; 3 p. m.; 5 p. m. and 7:30 p. m. A grand musical by combined choirs under the direction of Prof. Hugh Buchana.

The Episcopal Committee, one member, the leader from each conference, will meet daily and direct the affairs of the entire session. This committee is composed of one hundred members. The eight members from Georgia are Revs. J. I. Stringer, W. E. Clarke, A. P. Solomon, J. T. Wilkerson, B. S. Hannah, J. G. Glass, E. Reese and W. O. P. Sherman.

Bishop A. L. Gaines, D. D., the presiding bishop over the Chicago, Louisiana, West Indies and South American conferences, is the local chairman of the entertaining commission and is equal to the task.

Bishop A. J. Carey, D. D., who lived in Georgia several years ago where he was born, is now a member of the civil service commission of Chicago as chairman of the general conference commission that is largely responsible for the meeting of the general conference here in Chicago. He is held in high esteem by both white and colored in Chicago. Rev. H. Y. Took, D. D., the pastor of Greater Bethel A. M. E. Church, and "Host" to the General Conference, he pastors the largest negro congregation in the Chicago Conference. He was educated in the South, at the Florida Memorial College, Edwards Waters College, Jacksonville, Fla., and Wilberforce University, Wilberforce, Ohio. He holds the world's record in raising Dollar Money in the A. M. E. connection.

**STAR  
TERRE HAUTE, IND.**

SEP 25 1928

**COLORED MAN LOSER  
IN CHURCH SQUABBLE**

PETERSBURG, Ind., Sept. 24.—

(Special.)—Jerd Carter, 70 years old, a colored man of this city, yesterday lost the first lawsuit in his life, although he has been in court numerous times.

Carter, a trustee of the Brown Chapel Church, appointed in 1893, asked an accounting of the trustees of the A. M. E. Church of this city after the trustees had sold the church property to the school town of Petersburg, Ind., for school purposes. The trustees of the A. M. E. Church contended that the Brown Chapel Church, organized by both white and colored people, had been assimilated by the African Methodist Episcopal Church after the white people had quit attending the services at the colored church and that the old organization was extinct. The case has been in the courts for the past four years and this is the third time that it has been thrown out of court, but each time Carter has filed a new case.

Yesterday Special Judge W. E. Cox sustained a demurrer filed by the defendants and Carter and his lawyers will appeal the decision to the Appellate Court.

Several years ago Carter had a case in the Circuit Court here in which a neighbor by the name of Bill Howard had appropriated one of Carter's horses in payment for rent on a pasture that Carter had rented from Howard. Carter sued Howard for possession of his horse.

Howard was a white man and he informed Carter what would happen if he lost the suit. He told Carter that if he lost the suit in the Squire's Court he would appeal to the Circuit Court, if the Circuit Court found against him he would appeal to the Supreme Court and if the Supreme Court found against him he would take the case to hell.

Each time Carter replied, "Mr. Howard, I'll be thar," but to the last statement of Howard's he hesitated for a moment and then replied: "Mr. Howard, my attorney will meet you thar." The case was appealed to the Supreme Court and Carter won the suit, but for some reason Howard let the matter rest there and did not cause Carter's attorney a trip to hell.

CAMDEN, N. J.

## COLORED BISHOP BOOKED TO SPEAK AT CAMDEN RALLY

Great Gathering of Church Folks  
at Convention Hall Here  
on September 9th

THOUSANDS TO ATTEND

From 3 to 5 P. M. on September 9, Camden's Convention Hall will be the scene of a great religious meeting under the direction of Mt. Pisgah A. M. E. Church, Haddoneld.

Noted as the foremost orator and educator of the negro race, Bishop Joshua H. Jones, D. D., LL. D., Bishop of the First Episcopal District, will be the principal speaker. Other famed speakers of the colored race will take part and there will be music by the choir of Macedonia Church, and solo renditions by Miss Catherine Murphy, a student of Boston Conservatory of Music.

Jerome Holmes, a member of Mt. Pisgah, is a central figure in the arrangements along with Rev. W. J. Wright, pastor and Wm. B. Dyson, Frank Bradley and Frank Hopkins, trustees. Rev. R. B. Smith, presiding elder of Camden-Trenton District, will be master of ceremonies, and the National Ushers' Board will be in attendance.

All congregations of Camden and vicinity are invited to enjoy this treat and hear the great speakers.

The following ministers have promised to be present with their congregations: Rev. R. C. Waters, Ferry Avenue M. E. Church; Rev. G. D. Griffin, Tenth Street Baptist Church; Rev. W. H. Hicks, of Macadonia A. M. E. Church; Rev. J. L. Russ, Bethel A. M. E. Church; Rev. J. H. Dunn, of Hosana A. M. E. Church; Rev. C. C. Wilson, Mt. Zion Church, Trenton; Rev. Johnson, of Antioch Baptist Church; Rev. Watts Sherwood, Ninth Street Baptist Church; Rev. G. A. Mitchell, Vineland A. M. E. Church; Rev. W. J. Townsend, Lawnside A. M. E. Church; Rev. S. A. Gatlin, Mt. Laurel A. M. E. Church; Rev. M. M. Moore, Mt. Holly A. M. E. Church; Rev. R. T. Reed, South Woodbury A. M. E. Church, and Rev. S. H. Parker, of Riverton.

The following are also invited to be present: Rev. George E. Morris, Kaighn Avenue Baptist Church; Rev. B. M. Fernanders, Union A. M. E. Church; Rev. J. Howard Jackson, Burlington; Rev. H. B. Heath, of Chesilhurst; Rev. William Bruce, Haddonfield Baptist Church; Rev. Grecian Donam, Wesley Zion Church; Rev. Thomas Rumble, of Kresson.



## NEGROES HOLD MEET AT SUMTER

Lancaster Conference, African Methodist Church, in Annual Session.

(Written for The State.)

Sumter, Aug. 16.—The Lancaster conference of the African Methodist Episcopal church is having its annual session in Allen church, two miles from Sumter. Dr. E. P. Ellis is the presiding officer and Miss Viola Boston is the chief secretary.

Doctor Ellis declared that the Sunday schools of today are far behind the Sunday schools 35 years ago when he was a boy. Its reflection on us when you think the majority of our pulpits are being supplied by college men. The Christian Recorder says editorially that we have lost 20,000 Sunday school workers since the migration.

Among the ministers who are here attending the institute are the Revs. J. W. Shaw, J. W. James, P. H. Ruff, N. A. Gary, W. G. Owens, S. B. Burrells, J. C. Brown, T. H. Weathers, O. A. Morant, A. C. Pompey, C. C. McQueen and others.

Those who taught the institute were S. M. Ramsey, Mary Bowman, V. T. Ellis and W. J. Keith.

The distinguished visitors who made interesting remarks were Dr. A. P. Spears, Dr. E. R. Anderson of Columbia, A. J. Jenkins and R. E. Anderson.

The Rev. T. H. Anderson of Eastover preached a strong annual sermon from Matthew 26:40. "What, could ye not watch with me one hour."

The welcome reception was given by the pastor, the Rev. W. R. Bowman. Those who spoke words of welcome were the Rev. A. W. Wright, Sallie L. Evans, Eva B. Nelson and others. The response was made by the Rev. M. M. Martin. The finance committee will report tomorrow. Dinner was served under the shade trees in the churchyard. Dr. D. M. Sims and A. E. Adams of Columbia will speak tomorrow.

## SOUTH ATLANTA A. M. E. MEETINGS ARE POPULAR

Jackson, Ga., July 26.—(Special.) The Sunday school and missionary conventions of the South Atlanta district of the African Methodist Episcopal church, meeting in daily sessions in Bethel church here, is attracting large crowds and the appreciation of the public toward the meeting is seen from the manner the delegates are being cared for.

Rev. J. H. McFarlin, D. D., presiding elder of the district, is rushing the business of the conventions to a finish. He cited the work of the church and spoke of the want of consecrated help in a surprising number of instances, declaring that this assistance has not been forthcoming as

it should.

N. B. Chambliss, special instructor, had charge of the "model Sunday school" work today, assisted by Rev. L. R. Parker, D. D., and the noon-day sermon was preached by Rev. W. M. Tyndale.

Delegates completed reports on the condition of the work being done in their respective charge. Plans are under way toward staging a campaign throughout the district for the "S O S call" for August 15.

Bishop W. A. Fountain, D. D., head of the A. M. E. church in Georgia, will attend the present series of daily meetings throughout the convention.

## MUST SPEND TEN MONTHS IN JAIL FOR SLANDERING LOCAL MINISTER AND BISHOP HEARD

~~SAYS HE IS MARTYR FOR THE CAUSE OF DECENCY~~  
IN THE MINISTERIAL RANKS

PHILADELPHIA, Pa., Dec. 13.—The wings of a stormy petrel of the A. M. E. Church have been clipped. The Rev. Charles V. Monk, editor of The New Era, will spend the next ten months in jail and pay a \$100 fine for two convictions growing out of slander charges.

Mr. Monk was tried last week for publishing alleged slanderous statements against the character of Rev. Clifton Harden, pastor of a church in Pittsburgh. He refused the services of a lawyer and conducted his own defense.

Observers declared that the only flaw in his efforts was that he talked too long to the jury, addressing that body for more than an hour. They retired and brought in a verdict of guilty with a clemency recommendation.

When Monk was called to the bar for sentence, he stoutly declared:

"I am a martyr for the cause of decency in the ministerial ranks. There is untold immorality, greed and graft in the church and among its leaders. I am like District Attorney Monaghan attacking corruption in the official life of the city."

Judge Leopold Glass sentenced

him to the county jail for four months and to pay a fine of \$100.

But the minister's burden was not ended. He was then conducted to the court of Judge James Gay Gordon, Jr.

Judge Gordon has suspended sentence on him last October when convicted of libelous statements about Bishop Heard. This sentence had been suspended after the bishop had pleaded for his enemy. Judge Gordon stated as a condition that Monk should cease his attacks on the ministry.

With Monk's end of the agreement broken, the judge fractured his and added six months to the term given the editor-preacher by Judge Glass.



# A. M. E.s Hold Council

Prominent Churchmen in Attendance at the

MID - WINTER MEETING

Bishop H. B. Parks Presides Over Deliberations

Birmingham, Ala., Feb. 21—The mid-winter Council held last week at St. John A. M. E. church, Rev. H. H. Newsome, D. D., pastor, Bishop W. A. Fountain, D. D., L. L. D., presiding Bishop over the district of Alabama marked a new epoch in African Methodism. The sessions were largely attended from start to finish. Senior Bishop H. B. Parks, D. D., California was at his last presiding. Bishop J. S. Flipper, D. D., of Georgia is the secretary one of the best in the church. The opening Thursday at 10 a. m. prayer by Bishop W. A. Fountain, D. D.; Old Testament Scripture by Bishop J. Hurst, D. D.; Decalogue, Bishop P. A. Gregg, D. D.; sermon by Bishop A. L. Gaines, D. D.; sermon by Bishop R. C. Ransom it was a masterpiece. Holy Communion. Celebrants Bishop J. H. Jones, A. J. Carey, W. H. Heard, J. A. Johnson and W. T. Vernon.

At 2:30 The mid-winter Council. The ministerial Rank or Lower House. Dr. B. S. Hannah, president; Dr. C. A. Wingfield, secretary; scripture, Rev. P. W. Walls, D. D.; hymn, Rev. Wm. Craig, D. D.; prayer, Rev. F. R. C. Durden, D. D.; scripture, Rev. J. Harmon, D. D.; sermon, Rev. J. H. Clayborn, D. D.; prayer, or chanting The Lord's prayer; offering, Doctor H. K. Sheppard; L. L. Berry, D. O. Walker, R. L. Pope, C. F. Flipper, J. T. Wilkerson, J. E. Thomas, W. Bonds, H. C. Ferrell, J. H. Hughes, H. M. Collins, J. D. Daniels, P. B. Rogers, A. P. Gray, T. W. Wiseman, D. P. Talbert, W. H. Brisbane, J. H. Wilson, solo, Rev. J. S. Hatcher, D. D.; The future of the A. M. E. church, Rev. R. R. Wright, D. D.; business; introduction of visitors adjourn.

Second Day 9 a. m. Devotional; address, "The Young Peoples Program"; Rev. L. H. Midgett, D. D.; music by choir; reports of General officers; address, "Our Foreign Possessions and (Continued on page 1)

their possibilities", Dr. E. H. Coit; miscellaneous, Benediction.

The following program was rendered at the welcome reception: prayer, Dr. H. C. Terrell; scripture, Dr. J. Q. Upshaw; welcome on behalf of the State of Alabama; His Excellency Governor Bibb Graves. On behalf City of Birmingham, Hon. Jimmie Jones, president of the City Commission; response, Bishop H. B. Parks, D. D.; welcome in behalf of A. M. E. ministers of Alabama, Rev. C. Hayden, D. D.; welcome, Alabama Laity, Prof. G. S. Norman; welcome for young people, Prof. W. R. Wood; music, chorals of 100 voices; welcome for Baptists of Alabama; Rev. G. W. Goodgame, D. D.; Rev. C. L. Fisher, D. D.; welcome in behalf of Methodists and other denominations of the state, Bishop R. G. Shaw of the A. M. E. Zion; response on behalf of Connectional Council, Dr. J. A. Lindsay; welcome on behalf of Council of bishops; Bishop H. B. Parks, D. D.; announcements, Rev. H. N. Newsome; benediction, Dr. R. C. Dickerson; repast in basement of church.

The Corner Stone was laid at 3 p. m., Greater Payne University; hymn, Bishop W. D. Johnson, D. D.; prayer, Bishop J. H. Jones, D. D.; hymn, Bishop W. S. Brooks, D. D.; scripture, Bishop J. A. Gregg, D. D.; scripture, Bishop A. J. Carey, D. D.; hymn 430, Bishop A. L. Gaines, D. D.; address, Hon. J. T. Webb, attorney and public spirited citizen of Birmingham; address, Mr. A. S. Jackson, secretary of Education A. M. E. church; address, Bishop J. Albert Johnson, D. D.; music; ceremony, Bishops H. B. Parks, J. S. Flipper, W. H. Heard, John Hurst, W. J. Vernon, R. C. Ransom, and W. A. Fountain; benediction, Bishop H. B. Parks.

The following Bishops were present: Bishops H. B. Parks, J. S. Flipper, W. H. Heard, W. T. Vernon, J. H. Jones, John Hurst, A. J. Carey, W. D. Johnson, R. C. Ransom, A. L. Gaines, J. A. Gregg, W. A. Fountain, and J. Albert Johnson. General officers—Dr. D. M. Baxter, Business Manager Book Concern; Dr. R. R. Wright, Editor Christian Recorder; Prof. John Hawkins, financial secretary; Dr. A. S. Jackson, educational secretary; Dr. J. A. Barksdale, Western Recorder; Dr. C. W. Allen, The Southern Christian Recorder; Prof. I. T. Bryant, secretary A. M. E. Sunday school Union; Dr. E. H. Coit, missionary secretary; Dr. J. C. Caldwell, Editor S. S. Literature; Dr. J. G. Robinson, Editor A. M. E. Review; Dr. R. S. Jenkins, Secretary General Conference; Dr. W. H. H. Puder, historiographer; Dr. S. J. Johnson, secretary church extension.

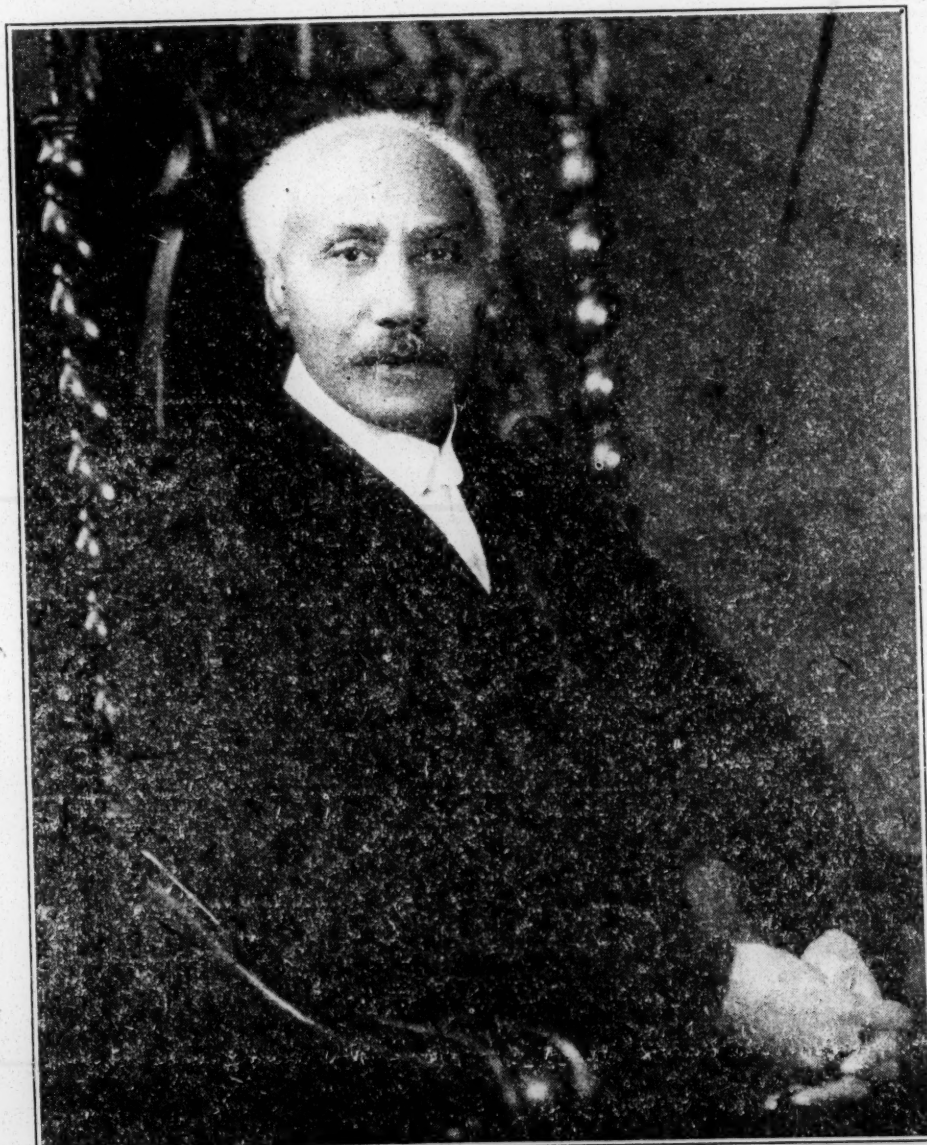
The local pulpits were filled Sunday by Bishops and visiting ministers.

All plans were fully made by the Bishops' Council for the coming General Conference that meets May 7, 1928 at Chicago, Ill.

Many weighty problems were worked out at the gathering the most important being the Episcopal address that will be presented to the General Conference when it convenes.

## BISHOP RANSOM STIRS IRE OF ASSOCIATES; FAVORS MORE LIBERAL CONSIDERATION, LAYMEN

The Bishop's Council of the A. M. E. Church opened here Thursday, Feb. 16. It was their mid-winter session and the largest attended meeting



BISOP C. C. RANSOM



who stirred his associates when he made the opening address for the Bishops' Council, just closed.

in the history of the denomination. Every bishop was present except J. Sampson Brooks, who was detained in the African field. It was Bishop Reverdy C. Ransom of the Fourteenth Episcopal District, with residence in Nashville, Tenn., who delivered the address of the occasion. He used for his subject, "The Church of the Living God." His text was taken from I Timothy 3:15. The Bishop provoked much comment when he made plain the practices prevalent in church organizations. He made some striking criticisms on those who fear layman domination and called attention to the history of the A. M. E. Church and other church denominations that are giving liberal consideration to the laity. He said in part:

#### Approaching Breaking Point

"In the past fifty years our zeal in the fields of missions and education has far outrun our financial strength and our power for authoritative direction and control, that we are now almost at the breaking point.

"Bishop Flipper, whose voice is generally regarded as sane and conservative, has recently said through the columns of our church papers: 'All monies raised for teachers' salaries should be forwarded to the Secretary of Education from each Episcopal District with a list of teachers and salaries paid and from his department a check should be sent monthly to each teacher. This may be regarded as far fetched or impossible of accomplishment, the thing to be sought along this line is that the Secretary of Education and his board can establish in the name of the A. M. E. Church such credit in the financial world that they can go into the money market and borrow what funds may be lacking to meet their obligations.'

"Almost simultaneously with Bishop Flipper's statement, Editor R. R. Wright, Jr., writing in the Christian Recorder, said: 'There is a growing sentiment for a change or emphasis from that of 18 districts to one big connection. Not that district duties shall be less, but that connectional emphasis may be more. The great problem of our ecclesiastical administration for the next dozen years will be the gradual shifting of this emphasis and the building of a connection without doing violence to the districts. It will be the real test of our leadership. One of the things we must connectionalize is our school system. Our educational board must show more efficiency in helping to finance our schools. The Educational Board must show the Church that it can take care of the financial situation better than it is now being taken care of.'

"When Bishop Flipper, who for nearly sixteen years has had general direction of a great educational plant in the most populous section of African Methodism, and when Dr. Wright, himself an educator, and an editor who generally tries out the ground of opinion, writes almosts imultaneously in the same vein and upon an identical theme, we may be assured there is something serious if not alarming in the background.

"In my judgment this position may help precipitate the crisis, but it is not the cure. Neither does it touch the real heart of the trouble. Why not squarely meet the issue and confess it once for all? The real heart of the trouble here lies in the fact—we have too many church schools. With the result that we have loaded the backs of the people with rallies and assessments for education to the point where they cannot much longer endure the strain. I warn you, we have already wound our ecclesiastical machine up tight. Just one more turn of the screw in certain directions and something will snap inside.

#### Church Schools Made An Issue

"The A. M. E. Church is a 'member of the body of Christ, the church of the living God, the pillar and ground of truth.' It is our duty to clear the way that she may function healthfully in the fulfillment of her mission. We know at least five or six of our church schools which could be closed or merged with others, with the loss of nothing but a little prestige, vanity, or pride, upon the part of a few individuals or Episcopal Districts. Bishop Flipper has summed up the whole in a few words when he says, 'We have

played with our educational work too long, something worth while must be done if we are to attract to our institutions men and women of learning and that class of students who are anxious to equip themselves for the responsibilities of life.'

"The lengthening of the school term and the strengthening and broadening of the scope of the public school system for Negroes in nearly every Southern state, is making our numerous schools less and less a necessity. In our zealous expansion, we are educating the laity with no corresponding effort to educate ministers to preach to them. At Edward Waters College we have a beautiful and commodious theological seminary building, and no theological seminary. At Wilberforce University we have our most ambitious attempt at a theological seminary and no seminary building, except a decaying pile which inadequately houses its occupants. From this time onward, a trained ministry should be our goal in education.

"Ballooning and kiting certain departments to the detriment of others, is at last making itself painfully felt. In all Episcopal districts it is the 'dollar money,' and in most of them educational money. Your dollar money must not fall off regardless of conditions. We Bishops will see to that, and your assessment for education must be raised; you had better see to that, if you expect to receive promotion and recognition.

#### Burdens Prevent Support of Poor Preachers

"Everywhere the cry goes up for better support for our superannuated widows, and orphans. The discipline already provides for it. But with the heavy assessments for education, the already heavily burdened people find it impossible to report ten cents from or for each member to supplement the Pension Fund. Along with this, our Easter offering for missions and our Children's Day money have been disregarded, or depleted, in the almost ruthless campaigns for educational money in some Episcopal Districts.

"If we would avert disaster we must build on the rock; we must abolish or merge, some of our schools; we must cease robbing other interests to swell the dollar money report, and place once more the church of Allen back upon the solid foundation of connectional life.

#### No Time for Spiritual Life of the Church

"As things are now, few have time, energy, or spirit, for the spiritual side of the work of gospel ministry. But with the way thus cleared, our pastors and presiding elders could enter upon the work of evangelical preaching and effort. Our altars would be sufficiently cleared of money gatherers and 'rally tables' to make room for penitents and for converts at our altars. Our Bishops could then go through the church inspiring and instructing the young people, edifying the church with glad tidings of salvation, instead of the grind of financial drives and campaigns in the interests of rallies for education.

"The Church of the Living God,' member of the body of Christ, yea, what should be the glorious bride of Christ, as represented by us, will meet in Chicago next May. There are criticisms and murmurs of discontent here and there, but none of its threatens danger, if we have the courage to meet it openly and deal with it fearlessly.

#### Layman and Church Law Discussed

"The A. M. E. Discipline says equivocally, 'The General Conference shall appoint the following committees: 1. On Episcopacy; 2. On Financial Secretary's Report; 3. On Annual Conference Boundaries.' Why should we seek to pussy foot, or side step a question of law so fundamental to our government? Is there anything about this law, that men with honest motives have to fear? Shall laymen control, or rule, or govern the church? Certainly;

not. We have a God-called ministry which always has and always will stand at the head of the Church as the voice of God to men. This ministry approves itself to men by the power and witness of the Holy Spirit and the signs and wonder which follow it. Remove the ministry as officiating priests, from the Church of God, and the holy sacraments would disappear from her altars. The Christian ministry is divinely called, chosen, consecrated and set apart from the ranks of men to witness to the divine revelation of God in Jesus Christ. No layman makes such claims or would dare assume the exercise of such functions. But this is all apart from the co-operation.

Continued on two



services, and support, which laymen have always rendered to church and ministry from the first beginning of the church of God.

"Why therefore should anyone become frightened or apprehensive over the bogey spectre of laymen on the Episcopal Committee? All other branches of Episcopal Methodism, save us an Zion have met it. Once started, it is a matter we can never hush nor silence."

#### Laymen Vote License to Bishops

"All of the Elders and bishops were first voted license to preach by laymen. Laymen provide all the money for our maintenance and support. Where do we derive our authority except from the people who created us officially? From whence do we derive our administrative powers except from the consent of the governed? The General Conference has the right by vote to judicially interpret or decide any question that may come before it. Just as it has the right to make any law it wants for its own government. Thus the question of laymen on the Episcopal committee—the general conference and the general conference only is competent—and capable of dealing with it. We can allay much criticism, dissatisfaction and unrest by such compliance as will remove the causes that disturb our peace."

"The true fathers of our Israel, the true servitors of our priceless heritage, are the men who are willing to heed the danger signals and keep in harmony with the rising tide of our larger intelligence in the control and government of our ecclesiastical household."

#### Bishops Repudiate Ransom Message

It is charged that at the meeting following the address of Bishop Ransom a motion was made by Bishop Joshua Jones to repudiate statements of the speaker and this motion was carried. Bishop Ransom properly informed the council that he had given his message to the press and he thought it proper that they furnish the press with a copy of their statement. This it is said struck the divines with surprise and an effort to get their repudiation in print has thus far failed. It is generally discussed that the position of the bishops in private conference only served as a relief of their own conscience when they exercised the privilege to strike back. The repudiation it is stated represents the feeling of the majority of the bishops while the address of Bishop Ransom represents the feeling of the church, or, the preachers and laymen on the field.

#### THE ALTAR OF FIRE

We may not see those days again—the days of the burning bush, yet unconsumed—the days of the perfect sacrifice and the approving tongue of fires; the days of physical miracles and the unmistakable command—the days when the message of the still small voice of God had its imperative means and instruments of promulgation. We shall not say those days are gone forever. They may come again. The necessity for them may create an exigency out of which there must be manifest authority divinely impressed.

Bishop Reverdy C. Ransom in speaking to the A. M. E. Bishops' Council last week left no uncertain impression of the present need for a new manifestation of this old spirit, modernized and revamped to suit existing conditions. The influence of modern church diplomacy in the work of denominations has had a startling effect on the social efficiency of most denominations run by members of the group. To attack this attitude from the platform is prompted by nothing less than the spirit that made altars of fire the most effective and the only acknowledged symbol of those reforms necessary to give the church the proper functioning power in its field.

There are influences within the Negro church resisting reforms. We speak of the Negro church as our information dictates not that we infer it to be in any manner better or worse than any other.

These influences are in the vitals of the organization and their stubborn resistance is a cause for alarm. They are the influences for which greed and ambition always serve as a culture media. They exist because the altars

of fire have been few and the burning truth has been smouldered underneath most of this few for want of sanction from the others.

The education of the pew and the education of the pulpit have alike suffered from the effects of inefficient methods.

The fortunate circumstances that other agencies are educating the pew creates an unfortunate situation for the church, a disparity in favor of the pew, which must result in eventual disadvantage and embarrassment to the church's normal growth from any viewpoint.

Bishop Ransom says: "If we would avert disaster, we must build on the rock; we must abolish or merge some of our schools. We must cease robbing other interests to swell dollar money report . . . ballooning and kiting certain departments to the detriment of others, is at last making itself painfully felt."

From this expression it is easy to see that the need for sanity and unselfish co-operation is felt and that these needs are despairingly distant from any hope to approach more ideal conditions without some radical changes in the motives and purposes of its leadership.

The putting forward of any ideas or measures tending to be regulatory as opposed to absolutism find small support among those who profit at the expense of the old regime. Great instrumentalities—these altars of fire—these captains and soldiers that cast javelins of truth without regard to the type of target or without respect to their elevation. They are the lights of truth, the fundamental instruments of reform, the safety valves for relief from internal pressure arising from social fermentation.

The trouble in the church has never come from anything but its leaders. Its splits have come from its head. Its efforts at unity have met their only opposition in the highest officials, and the waste and duplication characteristic of its poor functioning may have its causes traced to the same selfish ambition and greed against which all this gospel is being preached. Perhaps, the stunning part of the Bishop's address was that part referring to the laymen in the capacity of important committee men.

On which subject, among other things, he said: "Why, therefore, should any one become frightened or apprehensive over the bogey or specter of laymen on the Episcopal Committee. All other branches of Episcopal Methodism except us and Zion have met it. Once started, it is a matter we can never hush nor silence. All of the Elders and Bishops were first voted license to preach by laymen. Laymen provided all the money for our maintenance and support. From whence do we derive administrative powers except from the consent of the governed?"

That a majority of the Bishops of the A. M. E. Church repudiated the sentiment of this address at a subsequent meeting is a mild way of stating the results of a discussion on it that followed its delivery. The further fact that they (the Bishops) refused to give their repudiation to the press is tantamount to an acknowledgement of its truth and the actual expression of fear to endorse it privately or oppose it publicly.

Perhaps, Bishop Ransom quite too plainly spoke the unwelcome truth, striking a popular cord vibrant in the life of the ordinary churchman, and striking a cord repulsive to the high churchmen's blinded greed and ambition that drowns popular clamor and obscures the signs of the times. However, it is only just such altars of fire as this which may effectively arouse the righteous indignation of the truly militant church.

Their increase must be slow as long as their appearance provoke opposition in the very centers from which they must come.

## TOO MANY A M E SCHOOLS SAYS BISH'P RANSOME

Tells Bishops' Council 5 Or  
6 Ought To Be Closed Or  
Merged

MEETING PLACE MOVED  
FROM BAPTIST CHURCH

Protest Against Election Of  
Chicago Conference Del-  
egates Is Thrown Out

BIRMINGHAM, ALA.—

"We have too many church schools. Five or six ought to be closed or merged with others," Bishop Reverdy Ransom, of Nashville, Tenn., told the A. M. E. Bishop's Council in session here last week.

At the last moment the meeting place of the council was changed from the Sixth Avenue Baptist Church, originally selected to the basement of that is ultimately to be St. John's A. M. E. Church.

Bishop H. B. Parks, D. D., of California, and senior bishop, presided, with Bishop J. S. Flipper and Bishop J. Albert Johnson, secretaries. Every bishop was present except Bishop W. Sampson Brooks who was detained in the West African field.

#### Episcopal Address

The main item before the Bishops' Council was the adoption of an Episcopal address which will be printed and broadcast to the denomination and feature such questions as the rotation of bishops, time limit for pastors, increase of lay representation in the General Conference, centralizing of education, creating new districts in foreign field and increasing Episcopal supervision, women's rights in the church, attention of the aged, and organic union.

General sentiment expressed among the 400 ministers who constituted the lower house in session here was to the effect that two bishops for foreign work and four for home work



should be elected.

#### Bishop Ransome's Address

Bishop Ransome said in part, "We have too many church schools with the result that we have loaded the backs of the people with rallies and assessments for education to the point where they cannot much longer endure the strain.

"I warn that we have already wound our ecclesiastical machine up tight. Just one more turn of the screws in certain directions and something will snap inside.

"We know at least five or six of our church schools that could be closed or merged with others with a loss of nothing but a little prestige, vanity or pride.

#### Public Schools Now

"The lengthening of the school term and the strengthening and broadening of the public school system for Negroes in nearly every southern state is making our numerous schools less and less a necessity. In our zealous expansion we are educating the laity with on corresponding effort to educate ministers to preach to them.

"At Edward Waters College we have a beautiful and commodious theological seminary building but no theological seminary. At Wilberforce University we have our most ambitious attempt at a theological seminary and no seminary building except a decaying pile which inadequately houses its occupants.

"From this time onward, trained ministers should be our goal in education."

#### Superannuated Preachers

"Everywhere the cry goes up for better support for our superannuated preachers, widows and orphans. The discipline already provides for it but with the heavy assessment for education, the already heavily burdened people find it impossible to report ten cents from or for each member to supplement the pension fund. Along with this our Easter offerings and our Children's Day money have been disregarded or depleted in the almost ruthless campaign for educational money in some episcopal districts.

#### Too Much Zeal

"In the past 50 years our zeal in the field of missions and education has so far outrun our financial strength and our power for authoritative direction and control that we are now almost at the breaking point.

"As things are now, few have time, energy or spirit for the spiritual side of the work of the gospel ministry. But with the way thus cleared, our pastors and presiding elders could enter upon the work of evangelical preaching and effort. Our altars would be sufficiently cleared of money gatherers and "rally tables", to make room for penitents and for converts.

"Why should anyone become frightened or apprehensive over the bogey spectre of laymen on the Episcopal Committee? All other branches of Episcopal Methodism, save us and Zion have met it. Once started, it is a matter we can never hush nor silence. All of the elders and bishops were first voted license to preach by laymen. Laymen provide all the money for our maintenance and support. Where do we derive our authority except from the people who created us officially? From whence do we derive our administrative powers except from the consent of the

governed?

#### Five Bishop

Sentiment at the Council was that five and six bishops ought to be elected. There are now four vacancies on the the bench due to death. Leading candidates are Dr. Noah Williams, Kansas City; Dr. R. A. Grant, Florida; Dr. C. S. Williams, Kansas City; Dr. M. H. Davis, Baltimore; Dr. M. W. Thornton, New York; Dr. J. C. Anderson, Pittsburgh; Dr. R. W. Mance, S. C.

#### General Conference

Bishop John Hurst brought the largest delegation which accompanied the Bishop to the sessions.

Dr. Joseph Gomez who was much in evidence in the Connectional Council was sent for by the Bishops, but he came out of the Episcopal chamber smiling, it is rumored he and the Bishops came to an agreement to settle the tangle at Greater Bethel Church, Detroit, which Dr. Gomez pastored so very successfully for seven years.

#### Bishops Visit City Hall

Bishop A. L. Gaines and Bishop A. J. Carey visited the mayors in Chicago and announced that Mayor Thompson and Governor will welcome the A. M. E. Conference to Chicago.

**BISHOPS' JOBS EAGERLY SOUGHT BY CANDIDATES**  
*Chicago Tribune*  
2/27/28

BIRMINGHAM, Ala., Feb. 27.

—The Bishop's Council and the Connectional Council of the A. M. E. Church held here in the St. John A. M. E. Church, of which Rev. Newsome is the honored pastor, gave the city the appearance of the coming of a general conference. Delegations arrived from all parts of the country on special trains and in motor vehicles.

Bishop John Hurst came with more than 40 delegates from Florida in a special Pullman from Jacksonville, which delegation was augmented by another group from South Carolina led by Rev. R. W. Mance, P. E. of Columbia, who was backed for the bishopric by his state and Florida. The citizens of Birmingham did their best to entertain their favorite divines. The Elks Lodge of Birmingham entertained Bishop Archibald J. Carey on Tuesday evening at their rest. Bishop Carey is one of the outstanding characters of the race, and in addition to being Bishop of the church is also a member of the civil service commission of the City of Chicago, which is composed of three members and which commission appoints all the police and firemen of the city after examinations are held.

Rev. R. E. Wilson, Rev. B. U. Taylor and Dr. H. W. Jennings, accompanied Bishop Carey on Tuesday evening.

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The opening sermon was preached on Thursday morning by Bishop R. C. Ransome of Tennessee, who delivered one of the most masterly sermons the council ever heard.

The banquet to the Bishops and ministers was held in Payne Chapel Thursday evening.

Bishop J. E. Gregg of South Africa, arrived in the country on Tuesday. The Bishop gives a wonderful account of the work in the Union of South Africa.

#### Dr. Gomez in Town

Rev. Joseph Gomez, the much talked of Detroit preacher and candidate, was an interesting conversationalist around the political confabs which are being held around the church by the many candidates and delegates.

Prof. John R. Hawkins, financial secretary of the A. M. E. Church, arrived in town on Wednesday afternoon. The reception accorded him upon his arrival would be a tribute to a king.

Dr. S. J. Johnson, secretary of

church extension and one of the financial powers behind the great A. M. E. Church, was also present.

The candidates for bishop are very numerous. The most prominently mentioned along prognostication row are Dr. R. A. Grant of Florida, who is supported by the solid delegations of Florida and South Carolina and many other delegates known among the prophets. Dr. S. L. Green of Arkansas is the second guest among the prophets. Dr. R. R. Wright of Philadelphia and Georgia is number three because he has the one element required in modern church circles (scholarship). Dr. Young of Texas receives many votes among the predictors.

Dr. R. W. Mance of South Carolina has many persons talking about him. Dr. Wilson of North Carolina, Rev. Noah Williams of Missouri, Dr. Butler of Texas, Dr. Lindsay of Georgia, Rev. J. J. Morant and Dr. J. W. Hair of Mississippi, Dr. F. R. C. Durden of Vicksburg, Rev. J. C. Anderson of Pittsburgh, Pa., and Dr. Newsome, the entertaining pastor, all have many persons discussing them.

Bishop W. A. Fountain, the resident Bishop John Hurst of Florida, who is being asked for by both Florida and South Carolina, and Bishop Flipper, as well as Bishop W. T. Vernon appeared so democratic as they hobbled nobbed with the crowd that it looked like a new day has dawned.

That old soldier and servant of the people, Ira T. Bryant, is on the scene looking as happy as any of the rest and with a report of his work that always pleases the church and gives added hope to the denomination. Bryant is perhaps the most popular layman in America today regardless to church, race or denomination.

#### Bishop Parks Will Preside

The Rev. H. Blanton Parks, D. D.,

senior bishop of the church, presided. Eighteen Episcopal areas with a membership of approximately 800,000, drawn from the United States and the islands of the seas, had representation in the Council, the Rev. J. A. Handley, D. D., of Atlanta, a representation of the bishopric in foreign fields, announced.

Heads of the districts represented in the Council are as follows:

Bishop William H. Heard, D. D., Philadelphia, New Jersey, New York, New England and Delaware conferences; Bishop J. Albert Johnson, D. D., Baltimore, Virginia, North Carolina conferences; Bishop Joshua H. Jones, D. D., Ohio, Pennsylvania, Pittsburgh and West Virginia conferences; Bishop A. J. Carey, D. D., Colorado, Kansas, Missouri conferences; Bishop J. S. Flipper, D. D., Georgia conferences; Bishop W. A. Fountain, D. D., Alabama conferences; Bishop W. D. Johnson, Texas and Mexico-Rio Grande Valley conferences; Bishop John Hurst, D. D., Florida conferences; Bishop A. L. Gaines, D. D., Louisiana, South America, West Indies and Virgin Islands conferences; Bishop R. C. Ransome, D. D., Kentucky and Tennessee conferences; Bishop W. T. Vernon, D. D., Michigan, Ontario, Bermuda and Nova Scotia conferences; Bishop W. Sampson

Brooks, D. D., West Africa, Liberia and Sierra Leone conferences; Bishop John A. Gregg, D. D., South Africa, Cape Colony, Transvaal, Zambesi and Basutoland conferences; Bishop H. B. Parks, D. D., California and Puget Sound conferences.

**A. M. E. BISHOPS' HEADQUARTERS AT UNITY CLUB**  
*Whip 2-25-28*

**Bishop A. J. Carey's Selection Is Indorsed By The Gen'l Conference Com.**  
*Chicago Ill.*

By Cary B. Lewis.

Bishop A. J. Carey returned to the city last Monday from Birmingham, Ala., where he attended the Bishop's Council of the A. M. E. Church for three days. The General Conference Commission endorsed Bishop Carey's selection of the Unity Club house, 3140 Indiana avenue, as the general headquarters. The Jones Valley Lodge of Elks of Birmingham, tendered him a banquet and 400 representative citizens who are Elks attended.

Bishop Carey, since the death of Bishop Beckett, has had supervision of the work in Mississippi as well as that of the 5th Episcopal District. This gave him an opportunity to observe the frightful loss of life and property among our people in the Mississippi valley and the further

fact that Mississippi and Louisiana are totally unable to raise their 20 per cent of the required amount to build levees needed for the protection and safety of our people.

#### North Aids South

Accordingly, he held several meetings in New Orleans, La., Jackson, Miss., and various points, with the result that people of color in these states have awakened to the possibility of having the color people who live in the north, render valuable service to our people in the South by prevailing upon northern Congressmen and Senators to vote to appropriate the full 100 per cent, necessary to build these levees.

Bishop Carey presented this matter to the Bishop's Council at Birmingham, Ala., and also the Connectional Council of African Methodism assembled there. Every Bishop on the bench felt that whatever can be done to bring relief and safety to our people there should be done. They therefore named a strong committee, composed of several bishops, to go to Washington, D. C., and lay the matter before the President and the proper committees of the Senate and Congress.

The Connectional Council took similar action and appointed a committee, consisting of fifteen of its strongest ministers and laymen to co-operate with the bishop in their plea before Congress and the President. Bishop Carey is loud in his praise of the splendid work of Bishop W. A. Fountain and the men of Alabama and the excellent entertainment furnished by Reverends H. M. Newsome, P. W. Walls and other ministers and citizens of Birmingham, Ala. Tuesday Bishop Carey received a telegram from President Coolidge, stating the delegation would be received, Wednesday, March 29.



# The "Old Gray" and The New Rider

By E. Philip Ellis

## The Bishops' Council

The South Carolina party left on last Tuesday for Birmingham, Ala., to attend the council of fathers of the A. M. E. Church. Our arrival was safe on Wednesday by way of the great Southern railway system. At Spartanburg we joined another party from the North enroute to the same meeting. It was a most enjoyable trip all the way. At one stop in Alabama a few of my race got on the train that would have been a good fit in a cattle car. It was that group among us that fear not God nor regard man. They came in drinking and using vile language freely. Some members of our party including the writer made several attempts in our minds to admonish the ruffians by way of reprimand. But when we saw all of those army guns that were swinging by their sides, we were out notion, and thought that it was best for us to "bear the toil and endure the pain supported by Thy word." My experience of colored people is that a host of them have not got too much sense to spare at their best, and when they get a few slips of "white lightning" in their "craws" and a pistol in their hands, a man that wants to live had better waltz circumspectly before them. But they got off at the first short stop and our party resumed its wholesome conversation. Say what you will but this rough element is the weak link of our race of which our race chains is no stronger. They are largely the standard by which our race will be measured. Now we just as well put forth some program to strengthen our weak links and build up the waste places if we will get full credit for the best of us. Both the bishops and the connectional councils were the best that we have ever attended. Representatives were there from all over the connection. Candi-

dates were there for every department in the church. Others there to create new departments. The people of Birmingham and other cities crowded the place at every session. The opening sermon by Bishop Ransom was a masterpiece. The address of the governor to the council was in a class to itself. Bishop Hurst was highly pleased to see the following visitors from South Carolina: Revs. R. W. Mance, T. J. Miles, D. H. Sims, E. A. Adams, R. E. Brogdon, A. P. Spears, J. S. Coe, I. W. Wilborn, J. W. Murph and the writer. It was conceded throughout the church that Dr. Mance that Dr. Mance will be elected bishop on the first ballot and Dr. Coit will have a walk over for re-election. This is good news for every South Carolinian and should only encourage to do our utmost in putting over our program. Now while he old "Palmetto" can furnish the right men for all of the general departments if need be, we have sense enough to know that when the church elevates Dr. Mance and re-elects Dr. Coit, that is all we could expect at this general conference. There are one hundred and eight candidates for bishop at this coming general conference and only four or five to be elected. But mark my predictions, they will come from the following number: R. W. Mance, R. A. Grant, R. R. Wright, J. A. Lindsay, S. L. Green, G. B. Young, H. N. Newsome, A. J. Wilson, J. C. Caldwell, J. C. Anderson and N. W. Wilimas. Now let these seek to form the proper combination and the work will be accomplished.

## Northeast Conference Delegates.

Rev. D. C. Deas, D. D., leader of the conference delegation and treasurer of the state organization, is a product of Claflin University. He is a profound gospel preacher and a prince of presiding elders. Every

bishop that wants success, keeps Dr. Deas in his cabinet. He is as true in the dark as he is in the light. The state is proud of him. He is presiding elder of the Marion District. Rev. J. E. Thomas, A. B., D. D., is the popular pastor of Florence Station and the able principal of one of the largest schools in Florence county. For many years he has been leader of his delegation. His popularity was shown by being second men in a new conference. He made an ideal presiding elder, in that he stood by his bishop and was always ready to promote his men. He is a noble preacher and leader. Rev. A. P. Spears, A. M., is the youngest presiding elder in the state from the standpoint of service. But when you compare actual work and accomplishments he stands among those who are at the head of the column. He is a gifted orator and a born leader of men. He has made the

Mutual Undertaking establishment one of the leading enterprises in the state. He makes friends by proving himself friendly. He presides over the Sumter District. Rev. I. J. Miller, better known as "buddie" and once he was still better known as "bad boy peck" is an old classmate of ours. He was the only orator in the class and is among the best preachers in the church today. They say when "Buddie" preaches it is useless to sing "Set Down Servant." He presides over the Florence district. Rev. E. R. Anderson, A. M., D. D., is styled the "Spurgeon" of the state. He is indeed one of the greatest leaders and preachers of this age. People go for miles to hear him preach. He is not a "busy-body" in other folks business. He attends to his own business. He presides over the Dillon district and his men are loud in their praise of him. Rev. J. S. Coe is a wonderful gospel preacher. He has an attractive gift and is gladly received wherever he is sent. He is a fine man, a Christian gentleman and one of the best pastors in the connection. He is pastor of the Marion Station. Rev. I. W. Janette is a worthy son of Allen University. He is the efficient secretary

of his conference and one of its best preachers. He is about the youngest delegate of the state. He is the pastor of the Dillon Station. Rev. N. A. Bethea is the dignified pastor of Union Station. He is a young man that the people delight to honor. He succeeds everywhere he goes. That speaks well for a young minister to say the least. Mr. C. E. Grice, of Darlington, S. C., the first lay delegate, is one of the best stewards in the A. M. E. Church. He stands by his church regardless of conditions. The church is proud of him and is always ready to reward him. Mr. J. W. Bethea is one of the prime movers of the Dillon District. His election is a reward for work well done. Mrs. M. E. Miler is the model house wife of Presiding Elder Miller. She is the second woman of the State elected to the General Conference.

## Our Whereabouts.

On last Sunday we were with Dr. Harrison on the Wedgfield Circuit and we had a pentecost indeed. Our souls were made to rejoice in the God of our salvation. The Wedgfield Circuit has one of the greatest set of members throughout Methodism, and when it comes to "doing things" on a charge, you will have to reckon with Dr. J. M. Harrison.

This week-end will find us at High Hill Station with Rev. J. W. Shaw, A. B., B. D. We will hold our business meeting Saturday at 2:00 P. M. and preach Sunday at 11:00 A. M. Let the people pray for an outpouring of the Holy Spirit.

"Let us advance on our knees."  
BISHOP ARCHIBALD J. CAREY

We want to be consistent for the reason consistency is common every-day honesty.

When Bishop Gregg was elected president of Howard University we took the position that he couldn't, in good conscience, accept the position because the presidency would take all of his time, which would be a diversion from his consecration to the bishopric. But there is no perceptible analogy between the positions of the two prelates as to time or the necessity

of service. 4-5-28  
We are not going to discuss Bishop Carey's ecclesiastical duties as they relate to his calling and consecration as a bishop, but as a Christian man who owes the state a debt as well as the church. Man can not better serve God than to contribute to the peace and order of his country, and has no more right to refuse to perform a civic duty than he has to refuse to perform a Christian duty. The right of representation comes so seldom to the Negro that those who receive it have no right to turn it down, though he be a bishop or what not. If a rare opportunity comes to the Negro to step into civic offices and have a voice in government control, and thereby assist in securing justice and equality for his race, he would be recreant to every sentiment of Christianity if he did not accept, it matters not what his calling might be.

It is perfectly consistent with Bishop Carey's ecclesiastical duties for him to accept a place on the Civil Service Commission of Chicago for the purpose of strengthening the public morals, and raising a higher standard of efficiency in the public service. To deny him that inherent right would be equivalent to excluding the influence of the church from the political life of the nation. His church and race should glory in the fact that Mayor Thompson had recognized in the distinguished prelate those qualities of Christian statesmanship that made his selection possible.

The very presence of a Christian bishop on the Chicago Civil Service Commission will have salutary effect on the commission, and will inspire it to rise above race prejudice, and conduct the city in the fear of God.

His church should locate him in charge of the Chicago district, where he can best serve God and man.

He deserves commendation, rather than condemnation.



# AFRICAN METHODIST EPISCOPAL GENERAL CONFERENCE

The Local General Conference Commission of the African Methodist Episcopal Church is charged with the responsibility of entertaining the General Conference of the denomination in the City of Chicago during the month of May, 1928, under the direction of Bishop A. L. Gaines, the presiding bishop of Chicago.

This gathering is the most important gathering of the Negro racial group in America and meets quadrennially. It will bring to the city representatives of eighteen Episcopal districts through their bishops; twelve general officers; sixteen college presidents; thirteen deans of theological seminaries; fifteen army chaplains; one thousand delegates and some five thousand visitors from all parts of the United States and foreign countries.

The Local Commission has secured the Eighth Regiment Armory for the sessions of the General Conference. The General Conference will be formally opened May 7th. On the opening night a welcome program has been arranged and the persons who are expected to deliver welcome addresses are: Governor Len Small, Mayor William Hale Thompson, Representative George T. Kersey, Judge William Harrison, Dr. L. K. Williams, Dr. H. Y. Tookes, the pastor of Greater Bethel Church, and others.

The Local Commission has prepared two monster musicals under the direction of Professor James A. Muncy. One of which is Handel's "Messiah," to be presented at the Auditorium Friday evening, May 11. Some of the patrons of the Auditorium entertainment are Mr. Samuel Insull, Senator Deneen, Vice President Dawes and Hon. Refus C. Dawes.

The Local Commission has already secured homes for over 2,600 visitors and delegates. The bishops of the A. M. E. Church who will be present are Bishop H. B. Parks, senior bishop, California; Bishop J. S. Flipper, Atlanta, Ga.; Bishop J. A. Johnson, Philadelphia; Bishop W. H. Heard, Pennsylvania; Bishop John Hurst,

Florida; Bishop J. H. Jones, Ohio; Bishop W. D. Johnson, Texas; Bishop A. J. Carey, Chicago; Bishop W. Sampson Brooks, West Africa; Bishop W. T. Vernon, Michigan; Bishop W. A. Fountain, Alabama; Bishop A. L. Gaines, presiding bishop of Chicago; Bishop R. C. Ransom, Tennessee; Bishop J. A. Gregg, South Africa.

The following are the general officers: Dr. D. M. Baxter, general business manager, Philadelphia; Dr. R. R. Wright, editor of the Christian Recorder, Philadelphia; Dr. E. H. Colt, secretary of missions, New York; Professor John R. Hawkins, A. M., L. L. B., financial secretary, Washington, D. C.; Professor A. S. Jackson, A. M., L. L. B., secretary of education, Waco, Texas; Dr. J. G. Robinson, editor A. M. E. Review, Philadelphia; Mr. Ira T. Bryant, A. B., L. L. B., secretary of the Sunday School Union, Nashville, Tenn.; Dr. S. J. Johnson, secretary of church extension, Washington, D. C.; Dr. G. W. Allen, editor Southern Christian Recorder, Nashville, Tenn.; Dr. J. D. Barksdale, editor Western Christian Recorder, Kansas City, Kansas; Dr. S. S. Morris, secretary Allen Christian Endeavor League, Nashville, Tenn.; Dr. J. C. Caldwell, editor of Sunday School Literature, Nashville, Tenn.; Dr. W. H. H. Butler, historiographer, Pittsburgh, Pa.; Professor C. H. Jackson, secretary Laymen's Missionary Movement, Wilberforce, Ohio; Dr. Jenkins, secretary of the General Conference, Dallas, Texas.

The following are the members of the Local Commission: Bishop A. L. Gaines, Rev. H. Y. Tookes, Rev. W. A. Fountain, Jr., Rev. B. U. Taylor, Rev. J. N. Goddard, Rev. C. A. Fisher, Rev. B. G. Dawson and Rev. R. E. Wilson.

## INDIANAPOLIS

INDIANA

MAR 29 1928

the Indianapolis Times.

### Negro Methodists Convene

By Times Special

ANDERSON, Ind., March 29.—The northern district conference of the African Methodist Episcopal Church is in session here. James W. Greater welcomed delegates and was responded to by the Rev. J. P. Wallate. The Rev. C. W. Crossland delivered the annual conference sermon.

## 5,000 WITNESS A. M. E. OPENING CHICAGO MEET

### Half Audience Unable To Hear Speakers As Loud-speakers Fail

### BISHOP JOHNSON IS KEYNOTE SPEAKER

### Advises Delegates In Deliberations To Stand By The Church

CHICAGO, (By Carl Murphy)—Half the audience of 5,000 persons who attended the opening of the 28th quadrennium general conference in Eighth Regiment Armory Monday were spectators only.

A microphone was placed on the speaker's stand, but it failed to function. Delegates and visitors from all over the world, who had seats in the galleries or the lower half of the big hall, could only guess what Bishop H. B. Parks, of California, said when his gavel announced the beginning of conference. Sounds of the hammers of workers erecting booths in the armory and buzz of conversation from the

crowd unable to hear, frequently of the Sunday School Union and drowned the voices of the various editor of the "Young Allenite", who bishops, all of whom were given an accused Bishop Jones of mishandling funds of Wilberforce University. The address said that the church demands a halt of these one-sided, unproven, mud-slinging tirades. Referring indirectly to the reports "If we receive many stripes, it does that laymen will stage a fight for not mean that we are guilty of these equal representation and the min-scurrilous charges."

### Keynote Address

Bishop W. Decker Johnson, of Georgia, was the keynote speaker. Referring indirectly to the reports "If we receive many stripes, it does that laymen will stage a fight for not mean that we are guilty of these equal representation and the min-scurrilous charges."

### Condemns Divorce

The address condemned divorce except for infidelity and termed com-panionate marriage a prostitution of the marriage altar.

"The church is the mightiest influence for right that the world has known", the bishop declared. "It's founder was divine. It's head is Jesus Christ. Jesus has never deserted the church in the past four years."

When Bishop Johnson deserted his written manuscript in oratorical flights, his voice assumed a mourning cadence, and the hundred or more Georgia delegation "moaned" with him.

### Georgia In Limelight

Georgia delegates took the limelight again after the communion when they presented Bishop Parks with a pocketbook and a new gavel cut from a tree in the yard of the Camel County house where the bishop was born.

By this time the noise in the convention hall was so loud that the official stenographer had to stand behind Bishop Parks as he made his response. It was as if that half of the audience which could not hear had determined to make the other half appreciate what they were going through.

Bishops took turns in appealing for order, but gave it up and conference adjourned at 1 P. M. Monday until Tuesday at 10. Workmen immediately went to work to finish the erection of the loud speakers.

### Bishop Carey

Bishop A. J. Carey, who is under fire because he directs the work of the church in Missouri, Colorado, Nebraska and Kansas, while holding on to a political position in Chicago as Civil Service Commissioner, declared Monday that he knew the 5000 policemen of Chicago personally; and had had 14 of them stationed in the armory in plain clothes for the protection of the delegates.

Chicago's traffic would be suspended Thursday, he said, when a hundred or more official cars will carry delegates on a sightseeing tour of the city.

### Visitors

Visitors from Maryland include: Mrs. Martha Thompson, Rev. and Mrs. W. A. Harris, Rev. and Mrs. J. R. Nelson, Rev. and Mrs. Columbus Handv. Mrs. Mary F. Handv. Mrs. John Coasey, Mrs. C. E. Stewart, Mrs. Monroe Davis.

Visitors from Detroit were: Mrs. C. E. Smith and Mrs. P. W. Wortham.

### Bishop Doesn't Commune

Bishop J. S. Flipper, of Georgia, did not commune with the other bishops, Monday. Individual communion glasses were used. It is said Bishop Flipper only takes the sacrament when the single goblet of wine is passed.

### Episcopal Address

The Episcopal address read by Bishop Joshua Jones declared that while races may differ, mankind is one and all men are brothers.

### Hits Ira Bryant

Hitting at Ira Bryant, secretary

The address recommended the election of four new bishops and a special hour to consider organic union.

It prophesied full victory in the prohibition fight and recommended that presidents of Women's Home Missions and Parent Mite Missionary Societies be made delegates to the General Conference.

### Mayor Welcomes Delegates

Mayor William Hale Thompson, who was introduced as "your friend, Bill Thompson," welcomed the delegates, Monday night. For the first time the amplifiers were in use and everybody could hear.

### Tuesday's Session

Tuesday morning the conference was thrown in disorder by refusal of delegates to accept seats assigned to them. The matter was adjusted, however, when the bishops called upon John R. Hawkins, who worked it out after three hours of debate.

Four hours were required Tuesday afternoon to elect a conference secretary when R. S. Jenkins, of Texas, defeated G. W. Williams, of Kansas City, by a vote of 499 to 389. It required one hour to take a ballot.

### Bar Bryant

The Conference voted down Ira Bryant's appeal to be permitted to take his place on the Episcopal Committee, to which Tennessee elected him. Bishop Joshua Jones said audacious laymen should never sit on Episcopal Committees.



# Mid-Winter Council of A. M. E. Bishops Convenes In Birmingham, Alabama

**Record-Breaking Crowd  
Hears Sermon of Bishop  
Ransom and Deliberations  
of First Session.**

By REV. J. A. HADLEY, D. D.  
(Special to The Independent.)  
Birmingham, Ala., Feb. 15.—The  
Bishops' Mid-winter Council of the  
A. M. E. Church convened in St.  
John A. M. E. Church, this city,  
today. Dr. H. N. Newsome, pas-  
tor.

Bishop H. B. Parks, D. D., of  
California, and senior bishop of the  
church, presiding. Bishop J. S.  
Flipper, D. D., Atlanta, and Bishop  
I. Albert Johnson, D. D., of Balti-  
more, secretaries.

A record-breaking crowd gather-  
ed to hear sermon by Bishop R.  
C. Ransom and witness the delib-  
erations of the Connectional Coun-  
cil in first day session. The devo-  
tions were conducted by Bishop W.  
D. Johnson, D. D., of Texas; Bishop  
John Hurst, D. D., of Florida;  
Bishop J. A. Gregg, D. D., and  
Bishop W. Sampson Brooks, D. D.,  
of Africa; the Liturgical exercises  
conducted by Bishop A. L. Gaines,  
D. D., of New Orleans. Bishop  
William A. Fountain, D. D., of Ala-  
bama made the closing prayer and  
followed with the Holy Communion  
by Bishop J. H. Jones, D. D., of  
Ohio; Bishop A. J. Carey, D. D.,  
of Chicago; Bishop W. H. Heard,  
D. D., of Philadelphia; Bishop J.  
Albert Johnson; Bishop W. T. Ver-  
non, D. D., of Detroit, celebrants.

Just a little short of a General  
Conference number, for the regis-  
tered here from the far west and  
east as well as from Africa and the  
Isles of the Seas. Ministerial piety  
given dignity to the church lobbyist  
the difference in polity from the

White House politician. Some for  
measures and others for office.  
Candidates with life sketches  
greater than that of Calhoun, Web-  
ster, or the father of this repub-  
lic. Only few have told of souls  
have been saved from their preach-  
ing the gospel or the number of  
missions founded and supported,  
how that the church has grown un-  
der their ministration, but they  
seek the highest gift in God's  
church. Let the bishops come  
from the trenches, it is suggested  
by lovers of the church here on  
the ground.

In the "Lower House" a general  
conference on miniature, it is "Mr.  
President and Mr. Chairman" by  
a dozen on the floor at one time.  
Dr. B. S. Hanna, of Georgia, is  
president of this body; Dr. C. A.  
Wingfield, of Georgia is secretary;  
Dr. J. C. Beckett, of Philadelphia, is  
assistant secretary; Dr. R. J. Jef-  
ferson, of Georgia, is chaplain.  
The membership of the Connection-  
al Council is as strong as the Gen-  
eral Conference.

This body is watching the bench-  
f of bishops with keen interest, for  
his being the last council of the  
quadrennium, the most important  
document, they consider, will be the  
"Episcopal address," which will be  
reviewed at this meeting. The  
document will feature the ques-

tions such as "The rotation of  
bishops," "The time limit for pas-  
tors," "Increase of lay representa-  
tion of laymen in the General Con-  
ference," "Centralizing our educa-  
tion work," "Creating new districts  
in foreign fields and an increase  
of Episcopal supervision," "wom-  
en's rights in the church," "The  
pension and home for the aged  
ministers," "Organic Union," "The  
number of bishops recommended  
for the bench," these and other is-  
sues claim the attention of al

Methodism.  
Six brothers will be elected, four  
for home work and for two foreign  
field work, it is thought.

"Coming events forecast their  
shadow" is now being discussed  
that Dr. Baxter will remain at the  
book concern; Dr. J. G. Robinsor  
has been promised the election to  
the bishopric; Dr. Coit is making  
good at the missionary department  
and should remain there for the  
good of the cause. His vision is  
but the measure of the man, and  
if allowed to shape the groove, will  
give to African Methodism a de-  
partment not a whit behind the  
best that can be found in this and  
other countries.

Dr. Ira T. Bryant has accom-  
plished a great work at his depart-  
ment during this quadrennium. The  
home for the indigent or aged  
ministers merit the respect and  
good will from all hearts whose  
souls have been touched for the  
Master's use.

## REV. B. J. DAWSON ASSUMES CHARGE OF QUINN CHAPEL

Rev. B. J. Dawson, A.B., B.D., has  
recently become the pastor of Quinn  
Chapel A. M. E. church, 24th S. at  
Wabash Ave. Dr. Dawson was  
born in Sumter  
county, South  
Carolina. He is  
a product of the  
following  
schools: Allen  
university, Co-  
lumbia, S. C.;  
Morris Brown  
university, At-  
lanta, Ga.; In-  
terden college,  
Rocky Ark.;  
Stillman college,  
Tuscaloosa, Ala.,  
and Tuskegee  
college, Tuske-  
gee, Ala. He  
has a pleasing  
personality and  
finds favor with his congregation  
everywhere.

He has been a very successful  
minister and has always succeeded  
wherever he has been called to labor.  
His congregation always grows larger  
the longer he stays. He has been  
a hard worker for his denomination,  
having built, paid off

A. M. E.



Bishop Gaines

big debts and beauti-  
fied many churches  
of his denomination,  
and has added hun-  
dreds to the churches  
where he has labored.  
He comes to Quinn  
Chapel, Chicago,  
after five successful  
years of labor at St.  
James A. M. E.  
church, New Orleans,  
La., where he bought  
property for the  
church now valued  
at \$40,000, put in a  
new pipe organ at a  
cost of \$7,000 with  
all modern improve-  
ments. Put in a new  
heating plant at a  
cost of \$1,000. The  
church was beautified at a cost of  
\$2,000, and a parsonage furnished at  
a cost of \$10,000, which is said to be  
the most beautiful parsonage in the  
connection.

Dr. Dawson has taken hold of the  
affairs of Quinn Chapel in a most  
pleasing manner to all the members  
of that church.

Sunday will be communion day at  
Quinn Chapel. Bishop A. L. Gaines,  
the presiding bishop of the district,  
will preach the communion sermon.  
Dr. Dawson is being favorably spoken  
of as a candidate for a bishopric at  
the forthcoming general conference  
which is to meet in Chicago in  
May, 1928.

## A. M. E. BISHOPS' COUNCIL MEETS IN BIRMINGHAM

Prominent Churchmen from  
Every State in Union In  
Attendance at Important  
Session

BIRMINGHAM, Ala., Feb. 16.—  
(Special)—The Bishops' Council of  
the A. M. E. Church convened here  
this Thursday. One of the largest  
bodies of prominent ministers and  
laymen of the Race had registered  
when the meeting opened. Dr. H. N.  
Newsome, pastor of St. John Church  
and prominent candidate for the  
bishopric is entertaining the council.  
Every state in the Union is repre-  
sented at the council, which is the  
last meeting of the body before the  
general conference to be held in Chi-  
cago next May. Interesting ad-  
dresses by leaders of the church  
marked the first day's session of the  
council. St. John A. M. E. Church  
is the scene of all the sessions.  
The council is being held in the  
Ninth Episcopal District over which

Bishop W. A. Fountain presides. The  
meetings is being guided by the spirit  
of every bishop of the church. Spec-  
ial inspiration is being given by  
Bishop J. Sampson Brooks, resident  
bishop of Africa. Among the promi-  
nent laymen in attendance are Ira T.  
Bryant, secretary-treasurer Sunday  
School Union; John R. Hawkins,  
financial secretary of the church;  
Prof. Jackson, secretary of educa-  
tion, and a host of others who are  
helping to shape the policy of the  
church and the program for the next  
general conference.

## A. M. E. BISHOPS COUNCIL IS IN SESSION HERE

Birmingham, the Magic City of the  
South, is complimented this week  
with the presence of the Bishops'  
Council of the African Methodist Epis-  
copal Church, representing a member-  
ship of nearly 800,000. In this gath-  
ering are some of the finest types of  
Christian character, moral and intel-  
lectual ability to be found anywhere.

The African Methodist Episcopal  
Church is no little organization. It  
is a dynamic power and is respected  
for the accomplishments made in race  
development and Christian fortitude.  
It is now in its mid-winter session  
and the conference is being held  
at the St. John A. M. E. Church, the  
Rev. H. N. Newsome, pastor and host.  
There must have been great effort to  
bring this large body of distinguished  
churchmen to the city of Birming-  
ham and certain important impres-  
sions must have been made in order  
to attract the attention from other  
large cities of the country in the  
North, East and West. Just a few  
cities in the South have expressed  
the ability to entertain a council of  
so great importance and all the people  
of the city must feel free to support  
Dr. Newsome for his courage and vis-  
ion.

The meeting in Birmingham em-  
phasizes the appreciation and confi-  
dence the general church has in the  
ability of Bishop W. A. Fountain, who  
is the presiding officer of the ninth  
episcopal district, and who has cov-  
ered his territory and done his work  
in a most becoming manner. Bishop  
Fountain has a pleasing personality  
and is respected by men of all types  
and classes. It must be remembered  
that his character and influence went  
a long way in the consideration of  
the council in having its meeting here  
at this time, and we believe that we  
bespeak the feelings of the citizens of  
Birmingham when we tender our  
thanks to him and extend to the coun-  
cil our unstinted welcome.



Rev. Dawson



This is the last meeting of the body to be held before the general conference which convenes in Chicago next May. It is indeed an important meeting. No doubt many things affecting the future of the Church, with particular reference to the program to be carried out at the general conference, will form a large part of the council's consideration. It is hoped that these men of much vision and with the destiny of so many thousands of people in their hands will consider well the problems confronting the American black man, as well as the problems of the nation. Whatever we may expect from politics, commerce, and labor, nothing is safe without the spirit of the Christ. Whatever criticisms, wise or otherwise, may be lodged against the present day church, no institution is safe without its influence.

We congratulate ourselves on having the distinguished guests in our borders and bid them welcome to all the comforts and pleasures of our great city. We do not often have such distinguished personages in large numbers and our welcome to them must be in keeping with their high desert. Birmingham will keep its record for hospitality and do itself proud of an opportunity to impress the visitors with the sense of its present and future possibilities. Dr. H. N. Newsome whose congregation is host to the Council, is again congratulated on bringing to Birmingham such an august assembly.

# A. M. E. ZION PREPARING FOR GEN'L CONFERENCE

Local Committee Is Busy  
With Arrangement Plans  
Opening Date Just a Little  
More Than 2 Months  
Off—May 2 to 23

Rev. Jackson Sends Out Information. Sessions Will  
Be at New Coliseum

The local committee, of one hundred citizens, is working away daily

getting things in shape for the convening of the General Conference of the African Methodist Episcopal Zion Church, which meets in St. Louis, May 2-23.

With the opening date just a little more than two months off, everybody concerned says everything is almost ready now. The new Coliseum, where the A. M. E. General Conference was held eight years ago, has been secured for this occasion, and some are predicting that a St. Louisan will be highly honored by the delegates and Bishops.

Rev. H. H. Jackson, pastor of Metropolitan A. M. E. Zion Church, who is to be the host to the General Conference, has sent out the following letters to those expecting to attend:

To the Bishops:  
It is just about 100 days before the opening of the General Conference here in May. We are therefore very anxious that your entertainment will be the best in the history of the church. In order that we may know just how to prepare for you, we are asking that you answer at once telling us just what you would like to have in the way of accommodation.

Our General Committee is arranging for \$10.00 Per week for each individual. Sleeping not more than two in a room and giving two meals a day at these homes.

Would be glad to have you therefore: intimate any special person or persons that you would like to have with you, whether it is some member of your family or some delegate in attendance.

Do you wish garage accommodation?  
If we can get this information at once it will give us time to let you know just how the whole situation will be handled, etc.

I will thank you also if you will send me the lists of delegates and visitors who will attended the General Conference from your district, offering us any suggestion on how to pair or group them.

You can understand how helpful this will be to the committee in assigning these delegates and friends.

Yours for Loyal Service,  
H. H. Jackson,

To Delegates and Friends:

It is just about 85 days before the opening of the General Conference here in May. We are therefore very anxious that your entertainment will be the best in the history of the church. In order that we may know just how to prepare for you, we are asking that you answer at once telling us just what you would like to have in the way of accommodation.

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Do you wish garage accommodation?

If we can get this information at once it will give us time to let you know just how the whole situation will be handled, etc.

Yours for Loyal Service,  
H. H. Jackson,  
3008 Lucas Ave.  
St. Louis, Mo.

## BISHOP'S COUNCIL ADJOURNS

### African Methodist Episcopal Bishops and Officials

#### DRS. RANSOM, CALDWELL, BRYANT AND OTHERS RETURN WITH GLOWING REPORTS FOR FUTURE

To Nashville Globe—(Special).

The Bishops of the A. M. E. Church held their Mid-winter session in St. John A. M. E. Church, Birmingham, Ala., February 16-18. All of the bishops were present, except Bishop W. S. Brooks of West Africa. It was a very important Council, as it was the one preceding the General Conference, which meets in May in the city of Chicago.

Bishop R. C. Ransom, Bishop of Tennessee and Kentucky, preached the sermon and it was the consensus of opinion among those in attendance that it was the most pronounced utterance that ever came from a Bishop. He clearly showed in his preaching that here were ills existing in the Church that must be remedied. He was fearless in his address and the men, most of them were delegates, were with him and so declared it. He is the most up-standing Bishop on the Bench today.

There were in attendance at least three hundred ministers and laymen from every section of the Church. The Connectional Council, composed of ministers and laymen held a very interesting meeting and passed some very strong resolutions that will be brought before the General Conference for enactment into law.

Many candidates for the bishopric and General officers were in evidence, shaking hands with each other. It was generally conceded that four men will be elected to the bishopric and that Dr. Julian C. Caldwell, Tennessee's choice, will be one of them. Also that Mr. Ira T. Bryant, the man who dares to defend the right will be reelected, together with Dr. Allen for the Southern Christian Recorder and Dr. S. S. Morris for the Allen C. E. League.

There is no man who is an aspirant for the bishopric better known than Dr. Caldwell, for he has travelled all over the Church as Secretary of the League and for four years has been the Editor of the Sunday School Literature. He is a man of parts and the Church will make no mistake in electing him for he has culture, character and consecration.

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Church-1928

# A. M. E. BISHOPS TO BE MOVED EVERY 8 YEARS

**Pandemonium Reigns Be-  
fore Secret Ballot Shows  
641 To 203 Vote**

**9 BISHOPS AFFECTED  
BY THIS NEW LAW**

**John R. Hawkins Carried  
Off Platform After He  
Makes Report**

**CHICAGO, (By Carl Mur-  
phy)—The General Confer-  
ence of the A. M. E. Church  
in session here Thursday  
voted 641 to 203 to place  
an 8 year time limit upon  
bishops serving any single  
episcopal district.**

The law affects the following bish-  
ops: Bishop W. H. Heard, Philadel-  
phia; Bishop J. Albert Johnson, Bal-  
timore; Bishop J. H. Jones, Wilber-  
force; Bishop J. S. Flipper, Atlanta;  
Bishop W. D. Johnson, Texas; Bishop  
John Hurst, Florida; Bishop W. S.  
Brooks, West Africa; Bishop H. B.  
Parks, California; Bishop John A.  
Gregg, South Africa.

## Gomez Makes Motion

Resolution to instruct the Episco-  
pal Committee to change every bish-  
op who had served 8 years in any  
district was offered by Rev Joseph  
Gomez, of Detroit, and immediate  
pandemonium ensued.

Alternate concerted yells of "yes"  
and "no" held up proceedings for  
five minutes. Rev. H. Y. Tookes'  
motion to lay on the table by secret  
ballot, designed as a test vote, was  
adopted.

Bishop J. S. Flipper declared the  
Conference had no right to pass such  
a resolution, and if it did the bishops  
would disregard it and assign them-  
selves.

## Bishop Howled Down

The delegates howled down Bish-  
op W. H. Heard, who asked permis-  
sion to speak against the motion out  
of order.

Confusion was so great that dele-  
gates crowded Bishop J. A. Johnson,

in the effort to compel him to rule  
the motion out of order. Other dele-  
gates rushed forward to protect the  
presiding officer if necessary.

## Move Them All

Bishop Johnson declared he was  
in no danger and was simply doing  
his duty in ruling out motions to  
adjourn.

A placard was carried around the  
hall which read "Move Them All".

## Hawkins Carried Out

A thirty-minute demonstration of  
a different sort greeted the report  
of John R. Hawkins, financial secre-  
tary. He was lifted on the shoulders  
of a crowd and carried around the  
armory.

I. More religion in business and  
more business in religion.

II. Higher standard for the min-  
istry.

III. Equalization of presiding elder  
districts.

IV. Equalization of Episcopal Dis-  
tricts.

V. Rotation of bishops at least ev-  
ery eight years.

VI. Larger salary for bishops and  
elimination of fees.

VII. Better provision for the super-  
annuated ministers, widows and or-  
phans.

The adoption of these measures  
is practically assured.

## Baltimore Visitors

Mrs. Louise Bevans, Mrs. Nellie B.  
Johnson, Mrs. M. Belle, Thaddeus  
Copeland, Rev. J. W. Armstrong, Rev.  
J. C. McEady, Rev. J. A. Davis, Rev.  
John Bond, Rev. W. H. Baker, Rev.  
C. E. Walden, Rev. J. M. Boston.

From Washington: Rev. W. H.  
Thomas.

Dr. P. J. Jordan, Rev. J. C. McEady,  
of Baltimore.

## Bills Introduced

A bill was introduced to fix the  
order of service in all churches; an-  
other to "limit laymen" in the  
church; another to suppress news-  
papers; one to amend the discipline  
so that army chaplains shall not be  
members of the General Conference.

Dr. L. B. Butler, Arkansas, intro-  
duced a resolution asking that the  
West Indies and South America be  
set aside as a separate area with  
a resident bishop.

A bill to retire bishops at 70 and  
to give laymen equal representation  
were introduced, Monday.

There is hardly a subject of any  
kind or character that some dele-  
gate hasn't attempted to regulate by  
legislation.

## Bishop Gregg Reports

Bishop John A. Gregg reported 35  
new churches dedicated in South Af-  
rica in the past four years. He said  
he had travelled 400,000 miles by  
ocean, train, auto, car and horse-  
back, supervising his work.

The bishop's financial report showed \$24-  
118.18 received from America for the  
African work and \$22-882 raised and  
expended by the South Africans  
themselves.

## Dr. Jones Hooted

Two huge baskets of flowers were  
presented Bishop Joshua Jones when  
he was introduced to preside at Mon-  
day morning's session.

The conference was not in a hu-  
mor to listen to long-winded encomi-  
ums, however, so when Rev. H. P.  
Jones, Ohio, had spoken on Bishop  
Jones' work for five minutes, he was  
hooted down. The cry of "order of  
the day" was then taken up in the

A.M.E.

rear of the hall and swelled until  
the sneaker was drowned. The dem-  
onstration lasted six minutes.  
A motion introduced by Ira Bry-  
ant, Tennessee, was passed hereafter  
limiting these introductory services  
to ten minutes.

## Bishop Brooks Voted \$13,337

The sum of \$13,337.64 was voted Bishop  
Brooks by the Missionary Department, Mon-  
day. The Parent Mite Missionary Society,  
the Women's Home and Foreign Mission-  
ary Society and the Missionary Department  
will each contribute the third of this sum  
to meet the deficit of the West African  
work.

## Bill Thompson's Money

Rumor persists that Mayor "Big Bill"  
Thompson's money is being used to influ-  
ence votes of the delegates.

One report is that \$16,000 is to be spent  
with the Episcopal Committee, to bring  
Bishop A. J. Carey to the Chicago area.  
This would mean that all churches in the  
state would be open to Republican speak-  
ers in a political campaign.

The Episcopal Committee and delegates  
were guests of Bishop Carey, on what Bish-  
op H. B. Parks termed a "joy ride" around  
the city in autos, Monday.

"Expenses" of the delegates are being  
paid also.

## Dr. Steptean

Dr. C. Harold Steptean, pastor of Bethel  
Baltimore, is among those most likely to  
be elevated to the Bishopric. Sentiment  
drifts toward him.

## Bryant Reports

Ira T. Bryant, for the Sunday School  
Union, reported that the annual bill for  
printing Sunday School literature amounts  
to \$44,000 and the average receipts of the  
Nashville plant \$79,188. Building and plant  
are valued at \$200,000.

## Education

A. S. Jackson, secretary of education, re-  
ported 21,361 students, 14 church schools  
with plants worth \$4,000,000. He recom-  
mended that the management, ownership  
and control of all church schools should  
be vested in the board of education.

## A. M. E. Review

Rev. J. G. Robinson reported a circula-  
tion of 4,236 copies quarterly for the A.  
M. E. Review. The department expended  
\$14,507 in the four years.

## Church Extension

Dr. A. S. Johnson, of the church exten-  
sion department, reported receipts of \$278,456  
during the past four years. Outstanding  
loans on churches total \$443,553 and in-  
terest due, \$262,196.

## Southern Christian Recorder

Dr. G. W. Allen, editor of the Southern  
Christian Recorder, reported receipts of  
\$13,417 and a four-year deficit of \$4,061.

## Bishop Brooks' Report

Bishop W. Sampson Brooks' financial re-  
port of West African Mission field showed  
\$13,881 raised in his first U. S. campaign  
in 1924 and \$17,122 raised in his second  
campaign. From the Missionary Depart-  
ment, \$29,817 was received during four  
years and from the Women's Mite Mission-  
ary Society, \$1,000.

## Western Christian Recorder

Rev. James D. Barksdale, editor of the  
Western Christian Recorder, reported a four  
year deficit of \$4,000.

## Fraternal Delegates

Dr. James C. Anderson, fraternal dele-  
gate from the C. M. E. Church, said there  
is no modernism in the south which be-  
lieves in the apostolic creed. There is no  
real obstacle in the way of organic union,  
he declared.

## From M. E. Church

"Your heart is our heart," wired the  
Methodist Episcopal Church from Kansas  
City. A message of fraternal greeting was  
sent in reply.

## Speakers

Visitors and speakers, Thursday, were,  
Walter White, of the New York N. A. A.  
C. P., Dr. George Edward Haynes, New  
York, and Dean Shaler Matthews, white,  
representing the Federal Council of Church-

## Flowers for Bishop Hurst

Saturday, two huge baskets of flowers and  
a cushion were presented Bishop John

Hurst, by Florida and South Carolina dele-  
gations. D. H. Sims, president of Allen  
University, made the presentation.

# Resolution That Caused Removal of the Bishops

Introduced by Rev. Joseph Gomez of Detroit, Mich., and Seconded by  
Rev. H. Y. Tookes, Chicago.

The Methodist church, born of the  
great evangelical revival in England,  
has affected the development of the  
world in a most definite and salutary  
way. With utter self-effacement and  
with glad abandon have its ministers  
walked the parched and parched soil of  
distant Africa, climbed the steepes of  
far-off India, and chanted ancient  
dirges that were set to new words,  
so that the message of the Christ  
may be carried to the remotest cor-  
ner of the globe.

Through this zeal for the salvation  
of men, worthy pioneers brought the  
glad tidings to America and Metho-  
dism became at once the star of  
hope, and the city of refuge to all  
oppressed. Richard Allen was among  
those who felt the impact of this  
new message of life, and so thor-  
oughly imbued with its spirit was he  
that when those responsible for its  
preservation would put unholy em-  
bers on this altar of the ancient faith  
conceived in, and dedicated to lib-  
erty, he at once snatched the falling  
standard from enfeebled hands and  
became the real defender of the  
faith. This then is the genius of  
African Methodism. Out of the  
travail of days of bitter warfare for  
liberty's sake she has come.

The African Methodist Episcopal  
church is the result of most vigor-  
ous and manly protest against intol-  
erance, injustice, tyranny and any-  
thing to the contrary notwithstanding,  
the pages of our history show  
that along this path as a church we  
have come through the years, that  
we have accepted every challenge  
unafraid, and that the leaders have  
had the courage and vision to face  
every crisis, and to stamp out any  
practice inimical to the growth and  
perpetuity of our Bethel. Today we  
face as of old a great challenge. The  
time has come for us as a church to  
decentralize the district and connec-  
tionalize the church. This in a great  
measure can be done by a change in  
our present form of Episcopal super-  
vision.

Be it therefore resolved that the  
general conference here assembled  
do hereby instruct the Episcopal  
committee to change all bishops who  
have served for two or more quad-  
renniums on a district, and.

Be it further resolved that the  
Episcopal committee be and is here-  
by empowered to prepare suitable  
legislation which shall regulate our  
Episcopacy to the end that this con-  
dition may not obtain; and.

Be it further resolved that these  
resolutions be adopted by a secret  
ballot.

# CHURCHMEN OF ALL THE WORLD HERE

**Quadrennial Conference In  
Its 28th Session Brings  
Colorful Array To City**

**MAYOR AND BISHOPS DINE  
Thousands Pack Armory To  
Hear Prelates' Wisdom**

(BY JOS. D. BIBB)

Three thousand ministers and lay  
delegates are assembled here to at-  
tend the stupendous General Confer-  
ence of the African Methodist Epis-  
copal Church. The Eighth Regiment  
Armory, home of historic, fighting  
regiment of Chicago's fighting lads,  
is the place. The Armory holds sacred  
and glorious traditions, and the apos-  
tles of peace and Christianity are now  
assembled where stood the "devil  
dogs" of war. The African flag is  
seen girding the rafters of the great  
auditorium, there are flags every-  
where and the stars and stripes of  
the nation float every day and every-  
where over the heads of the Christian  
soldiers. It is a thrilling spectacle.  
Thousands of men dressed in sombre  
black with crosses dangling from  
their watch chains, reversed collars,  
high vests and calm, complacent  
faces. Men and women from all over  
the nation are here assembled. They  
will elect new bishops, assign min-  
isters to the different business de-  
partments of the church, they will



used as an improvised pulpit, will be sits beside him. He is a tiny little seen the distinguished and exalted man of dynamic powers. Time has heads of the church. There sits Bishop Sampson Brooks, elected to the Bishoproic in Saint Louis eight years ago. He has done a wonderful work assign the present sitting Bishops to respective districts, the committees will report and the business of the great body is fast getting under way, but you can tell as you enter the Armory that the spirit of the church is in the atmosphere. It is no Fourth of July celebration, no fraternal, or political convention. This group has the matters of religion, education and economics to deal with.

#### Venerable Bishops

On the elevated rostrum, being in Africa. Bishop Brooks stands as a giant cast in ebony, haloed with a shock of white hair. There on his left sits Bishop Reverdy D. Ransom, formerly pastor of great churches in New York and Chicago, an eloquent, commanding pulpiteer; white hair crowns his slender six feet. Beside him sits Bishop W. T. Vernon, formerly Registrar of the United States Treasury. His same, a score of years ago, appeared on all the paper money of the nation. He, too, looks his part, short of stature, rotund of figure and his voice peals like thunder. Bishop J. Albert Johnson sits near him. He has the forehead and face of the scholar and thinker, his eyes are downcast and he seems to be listening to and drinking in every word that is uttered. He is a magnificent preacher, splendidly educated and an honor to the bench of Bishops. The distinguished looking man next to him is Bishop Parks, senior Bishop. He is a study in black and white with Grecian figures cast in solid black, set off with snowy hair and beard. He makes a patriarchal picture. He sits upright, keenly alert, carrying his years with grace and dignity. Bishop A. J. Carey sits beside him, peering through his heavy lensed glasses. Bishop Carey is a giant of a man with a sad, solemn stare. He bows benignly to those assembled in front of him. He has served in Chicago for thirty years and has won the respect and recognition of the entire city. He seems to sympathize with humanity and to understand men. Bishop Carey is one of the three Civil Service Commissioners of the City of Chicago. He believes that his people should be made articulate in the affairs of the nation, and with eloquence and energy has broken the ice.

#### Former College President There

To the right of Bishop Carey and a little behind him sits Bishop Joseph Flipper, a tall commanding figure. His hair was once ruby colored, but is now as white as the fields of cotton in his own Georgia. Bishop Flipper was formerly president of Morris Brown College. He is a brilliant speaker and clear thinker, who has served nobly and well. Bishop Heard

forced to stand. Special policemen stand on the outside and direct the traffic, while plain clothes officers circulate up and down, keeping order. Booths line the walls. The office of the Christian Recorder and the Book Concern are in evidence. The Armory is divided into districts for the various delegates, in order that they may sit together and perhaps vote in unison when the time comes. Here and there a piece of literature is passed around, espousing the cause of home Christian brother for promotion in the affairs of the Church. The great religious machine is swinging into action and it soon will be launching into the great work outlined

#### Bishops Preach

Bishop Gregg and Bishop Decker Johnson preached Sunday and Monday, both powerful pulpiteers. Prof. Mundy encased in academic robes has been ably conducting the Greater Bethel Choir doing the service. On Monday evening a dinner was tendered to the Bishops by Mayor William Hale Thompson of Chicago at the Vincennes Hotel. The Mayor was jovial and reminiscent, telling the Bishops how long he and Bishop Carey had fought together. Bishop Gaines presented Attorney William Harrison to the Conference on Monday evening. Harrison is a candidate for Congress from Illinois.

#### Armory Packed

The Armory has been filled to the overflow and thousands have been

forced to stand. Special policemen stand on the outside and direct the traffic, while plain clothes officers circulate up and down, keeping order. Booths line the walls. The office of the Christian Recorder and the Book Concern are in evidence. The Armory is divided into districts for the various delegates, in order that they may sit together and perhaps vote in unison when the time comes. Here and there a piece of literature is passed around, espousing the cause of home Christian brother for promotion in the affairs of the Church. The great religious machine is swinging into action and it soon will be launching into the great work outlined

## BRYANT IS HELD IN CHECK

### Harmony Prevails Despite Laymen's Efforts to Gain Recognition

By R. A. ADAMS

CHICAGO, Ill., May 17.—The second week of the 28th quadrennial session of the General Conference of the African Episcopal Church, is being held in the 8th Infantry Armory, 35th and Giles. Attending this conference are Bishops Henry B. Parks, Joseph S. Flipper, J. Albert Johnson, Wm. H. Heard, John Hurst, Joshua H. Jones, William Decker Johnson, William A. Fountain, William T. Vernon, Archibald J. Carey, W. Sampson Brooks, A. Lincoln Gains, Reverdy C. Ransom and John A. Gregg, with twelve general officers, 1,000 delegates and hundreds of visiting ministers and laymen.

Reports of general officers show great material progress during the past four years. Total receipts are as follows: Financial department, Dr. John R. Hawkins, secretary, \$1,522,682.76; missionary department, New York, E. H. Coit, secretary, \$316,285.50; church extension department, Philadelphia, S. J. Johnson, secretary, \$244,000.72; Book

Concern, Philadelphia, D. M. Baxter, secretary, \$194,814; educational department, Arthur S. Jackson, secretary, \$114,064.25; Sunday school Union, Nashville, Ira T. Bryant, secretary, \$433,479; Allen League, Nashville, S. S. Morris, secretary, \$33,761; A. M. E. Review, Philadelphia, J. Glen Robinson, editor-manager, \$14,507.15; Southern Christian Recorder, Nashville, G. W. Allen, secretary, \$13,417; Western Christian Recorder, \$1,004. This aggregate of \$2,773,008 does not include money raised by local churches for current expense and ministers' salaries, nor the amount raised by various educational institutions.

The high lights of the session were discussion of lay representation on the Episcopal committee before which bishops report their work and which makes investigation of charges against bishops; introductory sermons by Bishop John A. Gregg, of West Africa, and Bishop W. Sampson Brooks from Liberia. religion and party politics and give all of their attention to the matter that involves them. The various Negro denominations should combine their efforts for greater results as a race. Neither of the church organizations can hope to achieve individually. Combining the power of these denominations can be done without any limitation or change of the creeds. When a Negro congressman is wanted, a committee of truly educated, honest churchmen from each denomination could lay hold on the civil powers of the government and demand the recognition that is accorded other American citizens.

"Such a mass movement of the denominations would help the Negro to become articulate in the larger cities, where his political rights are not entirely hampered; and later there would be a social transformation and development among the race in the southland."

The program was an occasion for choice and highly entertaining musical numbers from an octette from Livingstone College. Dr. J. W. Trent, president of the college, was a speaker and explained the purpose of the \$250,000 campaign launched for the institution.

CHICAGO, ILL.

MAY 11 1928

## Urges Black, White Unity

Robert H. Moton, Tuskegee Leader, Speaks to A. M. E. Church Conference

Religion as a free outlet for negro spirit was described by Robert H. Moton, principal of Tuskegee institute, in his address before the general conference of the A. M. E. church, now being held in the Eighth Regiment armory, Giles avenue and Thirty-fifth street.

"The church is the one organization that has given to the negro his fullest opportunity for free and unhampered development," the speaker declared. Moton is the successor to Booker T. Washington and is recognised as an educational leader of his race.

He urged upon his fellow delegates the importance of unity between white and black races. In the Christian spirit of good-will, unselfishness, honor and honesty and genuine brotherhood.

That the A. M. E. denomination is growing financially as well as numerically was revealed in the annual report of the financial department, of which Bishop Carey is president.



Church-1928.

# TABLE SHOWS HOW A. M. E. CHURCH LOST MEMBERS THRU THE MIGRATION BTWEEN 1916-1926

STATISTICS FOR THE AFRICAN METHODIST EPISCOPAL CHURCH, BY STATES

STATE	Number of churches		Membership		Expenditures: 1926		Value of church edifices: 1926	
	1926	1916	1926	1916	Churches report-ing	Amount	Churches report-ing	Amount
Total	6,708	6,633	545,814	548,355	6,492	\$7,600,161	5,829	\$32,092,549
Urban	1,599	...	272,765	...	1,532	4,803,582	1,424	23,994,224
Rural	5,109	...	273,049	...	4,960	2,796,579	4,405	8,098,325
New England:								
Massachusetts	16	15	1,562	1,581	16	59,510	14	277,700
Rhode Island	5	5	645	614	5	13,935	14	95,000
Connecticut	7	6	1,062	516	7	30,750	6	87,000
Middle Atlantic:								
New York	58	45	10,516	3,214	56	262,324	48	1,144,800
New Jersey	101	76	11,415	7,230	101	310,345	85	341,484
Pennsylvania	174	140	23,208	16,798	174	641,160	157	3,064,972
E. No. Central:								
Ohio	149	104	16,578	11,149	134	355,698	120	1,791,060
Indiana	67	52	7,486	4,952	65	170,799	64	716,250
Illinois	113	101	19,366	16,280	110	359,532	95	1,704,387
Michigan	42	28	10,818	4,964	41	210,214	39	1,054,364
Wisconsin	5	5	728	819	5	10,708	3	27,000
W. No. Central:								
Minnesota	8	5	1,402	1,426	8	34,885	5	101,500
Iowa	27	21	2,598	2,248	27	59,644	26	229,835
Missouri	155	127	11,179	13,616	115	107,619	101	611,800
Nebraska	10	9	1,540	723	7	25,440	6	115,315
Kansas	77	69	6,336	4,975	77	92,435	77	664,200
South Atlantic:								
Delaware	63	46	2,994	3,290	61	64,543	50	152,325
Maryland	100	107	11,478	10,509	100	225,947	95	1,110,243
District of Col.	7	9	2,179	2,353	7	44,079	7	716,000
Virginia	108	120	14,635	13,581	107	186,798	105	1,079,537
West Virginia	64	35	2,298	1,325	58	58,559	31	293,095
North Carolina	205	247	18,453	20,433	203	202,640	197	1,045,200
South Carolina	546	645	59,372	90,469	533	437,046	510	1,466,659
Georgia	1,173	1,144	74,149	89,295	1,149	743,393	995	2,720,683
Florida	694	698	47,541	39,402	668	786,123	588	2,599,135
East South Central:								
Kentucky	130	144	10,492	10,187	130	137,264	119	891,900
Tennessee	233	291	19,109	23,497	232	195,536	218	924,422
Alabama	524	524	45,330	42,658	518	384,136	461	1,367,092
Mississippi	397	498	22,439	26,133	393	183,422	383	710,800
West South Central:								
Arkansas	404	435	25,249	30,457	397	317,483	359	886,337
Louisiana	206	196	12,464	10,260	204	206,066	186	631,319
Oklahoma	107	152	5,918	7,250	106	92,186	96	303,835
Teas	640	464	33,985	30,857	619	441,382	519	1,472,390
Mountain:								
Montana	7	5	200	199	6	5,599	7	33,200
Wyoming	6	3	241	97	...	...	...	...
Colorado	13	15	2,195	1,849	3	1,820	...	...
New Mexico	5	5	238	140	...	...	...	...
Arizona	6	4	515	234	...	...	...	...
Pacific:								
Washington	8	7	947	503	7	21,069	8	49,700
California	38	24	6,183	2,422	38	105,952	35	566,700
Other States*	10	9	671	341	9	14,120	9	45,310

\*States having less than 3 churches (or less than 3 churches reporting expenditures or value of edifices).  
 \*\*Included in amount shown for "Other States."

WASHINGTON, D. C.—The Department of Commerce announces that, according to the returns received, there were in the United States, 6,708 churches of the African Methodist Episcopal Church in 1926, with 545,814 members, as compared with 6,633 churches and 548,355 members reported in 1916. The total expenditures for 1926, as reported by 6,492 churches, amounted to \$7,600,161, including \$6,205,632 for current expenses and improvements, \$1,257,397 for benevolences, missions, etc., and \$137,132 not classified. The total expenditures reported by 6,516 churches in 1916 were \$3,413,395.

The value of church edifices (including furniture and equipment), as reported by 5,829 churches for 1926, was \$32,092,549, which may be compared with \$14,631,792 reported by 6,232 churches in 1916.

Of the 6,708 churches reporting in 1926, 1,599 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 5,109 were in rural areas. Of the total membership, 272,765 were in the urban churches and 273,049 in the rural

churches; and of the total expenditures 1,532 urban churches reported \$4,803,582 and 4,960 rural churches, \$2,796,579. The value of church property reported by 1,424 urban churches was \$23,994,224 and that reported by 4,405 rural churches was \$8,098,325.

Sunday schools were reported by 5,884 churches of this demonstration in 1926, with 43,373 officers and teachers and 288,247 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 45,350 and the number of scholars, 311,051.

## ASSIGNMENT OF BISHOPS

The Episcopal Committee recommended the following assignment of bishops:

BISHOP JOSHUA JONES  
 First District—New Jersey, New York, New England, Delaware, Bermuda, and Nova Scotia.

BISHOP A. L. GAINES  
 Second District—Baltimore, Virginia, North Carolina and Western North Carolina.

BISHOP W. H. HEARD  
 Third District—Ohio, North Ohio, West Virginia, South Ohio, Penn.

BISHOP A. J. CAREY  
 Fourth District—Indiana, Illinois, Chicago, North Western Michigan, Ontario.

BISHOP A. J. GREGG  
 Fifth District—Missouri, Kansas, Colorado, North Missouri, S. West Mo., Nebraska.

BISHOP W. A. FOUNTAIN  
 Sixth District—Georgia, N. Georgia, S. W. Georgia, Atlanta, Macon, S. Georgia, Augusta, Americus.

BISHOP JOHN HURST  
 Seventh District—South Carolina, Columbia Northeast South Carolina, Piedmont, Palmetto, Central South Carolina.

BISHOP W. D. JOHNSON  
 Eighth District—Mississippi, Central Miss., North Miss., Northeast, Miss., East Miss., Northwest Miss.

BISHOP R. A. GRANT  
 Ninth District—Alabama, Central Alabama, East Alabama, South Alabama, South Alabama and West Alabama.

BISHOP W. SAMPSON BROOKS  
 Tenth District—Texas, Central, N. E. Texas, West Texas, Southwest Texas, North Texas, Mexico, Rio Grande, East Texas, Northwest Texas.

BISHOP J. S. FLIPPER

Eleventh District—Florida, E. Fla., South Florida, Central, West Fla., Middle Fla.

BISHOP W. T. VERNON  
 Twelfth District—Arkansas, West Ark., South Ark., East Ark., Central, Ark., N. E. Arkansas.

BISHOP R. C. RANSOM  
 Thirteenth District—Louisiana, Central La., Southwest La.

BISHOP J. A. JOHNSON  
 Fourteenth District—Kentucky, W. Tennessee, Tennessee, E. Tennessee

BISHOP H. B. PARKS  
 Fifteenth District—California, Puget Sound, Oklahoma, Central Oklahoma, South California.

BISHOP M. H. DAVIS  
 Sixteenth District—Monrovia, Liberia West Africa, Sierra Leon, Gold Coast

BISHOP G. B. YOUNG  
 Seventeenth District—Cape Colony, Transvaal, Orange River, Zambezi, Natal

BISHOP S. L. GREENE  
 Eighteenth District—South America, West Indies, Windward Island, Bahamas, Jamaica.

GENERAL OFFICERS  
 DR. D. M. BAXTER—Business Manager, A. M. E. Book Concern, Philadelphia, Pa.

PROF. J. R. HAWKINS—Financial Secretary, Washington, D. C.  
 PROF. IRA T. BRYANT—Secretary, Treasurer A. M. E. Sunday School Union, Nashville, Tenn.

PROF. A. S. JACKSON—Secretary of Education, Waco, Texas.

DR. G. W. ALLEN—Editor, Manager Southern Christian Recorder, Nashville, Tenn.

DR. S. J. JOHNSON, Secretary, Church Extension Dept., Washington, D. C.

DR. E. H. COIT—Secretary of Missions, New York, N. Y.

DR. R. R. WRIGHT, Editor of Christian Recorder, Philadelphia, Pa.

DR. S. S. MORRIS, Secretary, A. C. E. League, Nashville, Tenn.

DR. J. G. ROBINSON—Editor A. M. E. Review, Philadelphia, Pa.

DR. W. H. H. BUTLER, Histiographer, A. M. E. Church, Pitts-



burgh, Pa.  
**DR. J. H. WILSON**—(A new man)  
 Editor Western Christian Record-  
 er, Los Angeles, California.  
**DR. R. S. JENKINS**—Chief Secre-  
 tary of General Conference, Dal-  
 las, Texas.  
**DR. J. C. CALDWELL**, Editor Sun-  
 day School Literature, Nashville,  
 Tenn.

# U. S. Census Bureau Makes Public Reports Which Show Falling Off In Membership Of The A. M. E. Church Comparative Statements For 1916 and 1926 In Departmental Bulletin Place Area of De- crease In Six Southern States

Washington, D. C.—According to a bulletin is-  
 sued by the Department of Commerce, under date  
 of June 29, the census of religious bodies which is  
 being conducted by the Census Bureau shows that  
 while there has been an increase in the number of  
 churches, there has been a falling off in membership  
 of the A. M. E. Church during the ten-year period  
 from 1916 to 1926.

The census figures show that in  
 1916 there were 6,663 churches as  
 against 6,708 in 1926, but that the  
 membership figures for 1916 showed  
 548,355 members as compared with  
 545,814 in 1926.

An examination of the detailed  
 statement issued by the Census  
 Bureau shows that the falling off  
 in membership was almost entirely  
 in southern states, including North  
 and South Carolina, Georgia, Ten-  
 nessee, Mississippi, and Arkansas,  
 particularly. Missouri shows  
 a decrease from 13,616 to  
 11,179 in the ten-year period.

31,097 Less In So. Ca.

The largest loss of membership  
 was in South Carolina, which fell  
 from 90,469 to 59,372, a decrease of  
 31,097. North Carolina dropped

from 20,433 to 18,453; Georgia was  
 second to South Carolina, as the  
 89,295 membership in 1916 was only  
 74,149 in 1926, a difference of 15,  
 146.

Tennessee had 19,109 in 1926 as  
 compared with 23,497 in 1916; the  
 figures for Mississippi were 26,133  
 in 1916, 22,439 in 1926; Arkansas,  
 30,457 in 1916, 25,249 in 1926.

On the other hand, whereas the  
 value of church properties in 1916  
 totaled \$14,631,792, as reported by  
 6,232 churches, in 1926 the reports  
 from 5,829 churches showed prop-  
 erty values (including furniture  
 and equipment in both cases), of  
 \$32,092,549. The expenditures re-  
 ported in 1916 by 6,516 churches  
 amounted to \$3,413,395. 6,492  
 churches in 1926 reported expend-  
 itures of \$7,600,161.

Of the 6,708 churches reporting  
 in 1926, 1,599 were located in towns  
 or cities with 2,500 or more inhab-

itants, with membership of 272,765,  
 while 5,109 were in rural communi-  
 ties, with membership of 273,049.  
 The decreased membership ap-  
 pears to obtain in Sunday schools  
 as well, as in 1916 there were re-  
 ported 45,350 schools, with 311,051  
 scholars, as compared with 43,373  
 schools and 288,247 scholars in  
 1926.

The Census Bureau states that  
 these figures are subject to correc-  
 tion.

## CHURCH AIDS LIBERIA, BUT IS HAMPERED

### Christians Face Foe in Mohammedism

By special arrangement with G.  
 Snowden Lamar, well known for-  
 eign newspaper correspondent,  
 The Chicago Defender presents the  
 fifth of a series of articles on Li-  
 beria. Mr. Lamar has made a care-  
 ful study of the many phases of life  
 in that republic and will give an  
 impartial report of his findings.

In my last article I men-  
 tioned the fact that the African  
 Methodist church should take  
 care of the school which  
 Bishop Brooks has established  
 in Monrovia, for it would fall  
 into the hands of the govern-  
 ment. Well, I am telling no  
 secret when I say that some  
 very reputable citizens ex-  
 pressed to me their doubts of  
 the ability of that church to  
 carry on that school, notwith-  
 standing the fact that it was  
 free from debt.

They said that Liberia college  
 would have the plant in a few years,  
 and that for this reason the govern-  
 ment was not putting up a building  
 for that school. I was further in-  
 formed that nearly all of the depart-  
 ments of the government were  
 housed in buildings that had been  
 obtained by confiscation; that such  
 is a favorite method of the Liberian  
 government to acquire needed prop-  
 erty. Therefore the A. M. E. people  
 had better stir themselves to the stu-  
 part of Monrovia college.

And this brings us to consider  
 what the churches are doing for the  
 religious training of the people.

### Lacked Leaders

I have told you about the schools  
 supported by each denomination, but  
 some do not realize the close con-  
 nection between school work and re-  
 ligious training. In a heathen land  
 they are almost identical. The Meth-  
 odist Episcopal and the Protestant  
 Episcopal churches understood that  
 fact and for more than half a cen-  
 tury have been educating the na-  
 tives for leadership. Today nearly  
 all their teachers and preachers are  
 graduates of their own schools and  
 are doing efficient work.

Unfortunately the African M. E.  
 church did not see that point until a  
 few years ago. Consequently it sent  
 over missionaries to convert the  
 heathen and strove to build up the  
 church in that way. From among  
 these so-called converts they chose  
 preachers and today nearly all of  
 their so-called missionaries are only  
 converted heathen, who know very  
 little about Christianity and with no  
 education. Therefore they are far  
 behind other denominations. Bishop  
 Brooks saw this and at once set about  
 to establish a training school where  
 natives might be prepared for the  
 work. I was told that even the staff  
 of Monrovia college was made prin-  
 cipally of persons of other denomi-  
 nations, simply because prepared  
 African Methodists could not be  
 found in Liberia to fill all the posi-  
 tions.

### A. M. E's Criticized

Another strange thing I found was  
 that the African M. E. church does  
 not send out any missionaries from  
 America, notwithstanding the fact  
 that many thousands of dollars are  
 raised annually for the missionary  
 work. I met a number of their mis-  
 sionary teachers and preachers and  
 with few exceptions they were woefully  
 lacking in education or train-  
 ing and far inferior to those of other  
 denominations. Perhaps Monrovia  
 college will relieve this situation in a  
 few years.

While the Baptists have no training  
 school, they are sending over some  
 very well prepared workers from  
 America and pushing the work most  
 vigorously.

The Pentacostal people have a large  
 number of missions and their teach-  
 ers are all well trained for the work.  
 They are mostly white. In one dis-  
 trict, however, I found a Colored su-  
 perintendent called Ma Neely. She  
 said that she had 18 white mission-  
 aries and four Colored under her su-  
 pervision. None of them are less  
 than high school graduates and all  
 have taken special training for mis-  
 sionary work.

They do not seem to be as narrow  
 as they are in America and work with  
 all other churches heartily. In fact  
 that is a refreshing feature of the  
 Christian work in Liberia, that de-  
 nominationalism is scarcely thought  
 of. They tell me that all Christians  
 work together against heathenism and  
 Mohammedism in perfect unison.

Mohammedism is the great com-

### Favor Mohammedism

petitor of Christianity in Africa and  
 makes converts much faster than the  
 latter. I found some very well edu-  
 cated Liberians favoring Mohammed-  
 ism as an African religion in prefer-  
 ence to Christianity, which they call  
 a European religion.

Mohammedan missionaries are all  
 dark people, either African or Arab,  
 while Christianity was introduced by  
 the white man, and the Christian na-

tions are all white. This fact ap-  
 peals to the African. Then the Mo-  
 hammedan religion tolerates polygamy  
 and slavery and that agrees with the  
 African heathen idea. In fact there  
 is but slight change to make from  
 African heathenism to Mohammedan-  
 ism; hence the ease with which con-  
 verts are made. It is a religion of  
 fear.

Allah (God) is worshiped as a  
 monarch, ready to visit terrible ven-  
 geance upon any who incur his dis-  
 pleasure. There is no thought of the  
 loving Father, taught by Christianity.  
 The native religion is a worship of  
 devils, not of idols. They fear the  
 devils and try to please them to save  
 themselves from attack. See the sim-  
 ilarity to Mohammedanism. Both are  
 accompanied with all manner of su-  
 perstitions.

The medicine man is the greatest  
 power in each community. He is the  
 mediator between men and the devil.  
 Hence all the misfortunes having  
 come from the devil, they can be al-  
 layed or removed by this medicine  
 man. If he cannot remove them he  
 can tell who brought them on you,  
 and then there is trouble. Woe be to  
 the one who is pointed out as the  
 cause of this trouble.

### "Leopards" Society

It has been but a few years ago  
 since the government hanged several  
 persons, I am told, who were con-  
 victed of being "leopards," and yet  
 they tell me that "leopards" still ex-  
 ist. What are "leopards"?

That was a secret society, the  
 members of which, some Liberians  
 say, had the power of "transforming"  
 themselves at will into leopards, com-  
 mitting depredations, and then resum-  
 ing their human form again. Murder  
 was often committed by them "while  
 in the form of leopards." The gov-  
 ernment has sought to stamp them  
 out, but I talked with intelligent peo-  
 ple who assured me that it was "an  
 actual fact" that they did thus change  
 themselves at will. This is a sample  
 of their superstitions.

I was very anxious to find some  
 cannibals, but when I got among them  
 I did not feel the fear that I had  
 imagined I should. True, their teeth  
 were filed to sharp points and they  
 look rather dangerous, but they never  
 eat human beings except in war.  
 They admit that they sometimes have  
 eaten a brave warrior of an enemy  
 tribe. This is done to give them  
 courage and strength. The valor of  
 the enemy is thus imparted to the  
 eater. That is their idea, and that is  
 all there is to African cannibalism.



Church - 1928

# A. M. E. CONFERENCE CLOSES: LAYMEN WIN THEIR FIGHT; ALL BISHOPS RE-ASSIGNED

Ira Bryant, Stormy Petrel,  
Victor in His Fight for  
Re-election

BISHOPS GET RAISE

Equal Representation Is  
Finally Won by  
Laymen

CHICAGO, Ill.—The African Methodist Episcopal General Conference adjourned sine die at five o'clock Wednesday, May 23. However, before the closing hour the laymen under the leadership of Prof. John R. Hawkins, Washington, D.C., Atty. W. H. C. Brown of Newport News, Va., John M. Avery of Durham, N.C., and Ira T. Bryant of Nashville, Tenn., won their fight for equal lay representation in future general conferences.

Another resolution was passed raising the salary of bishops. This measure was recommended by Prof. John R. Hawkins, financial secretary, in his report.

Ira T. Bryant of Nashville, Tenn., secretary-treasurer of the Sunday School Department, stormy petrel of the church for many years, was successful in getting re-elected. Many of the reforms Mr. Bryant has fought for were realized this year.

Prof. John R. Hawkins was re-elected financial secretary under a suspension of the rules by a unanimous vote.

In the election of new bishops, the southern delegates put over all four of the winners. Rev. Robert A. Grant of Florida was the first elected. He is the son of the late Bishop Grant of the A.M.E. Church and is the first son of a bishop of this church to be elected to the bishopric.

On the fourth ballot, Rev. Sherman L. Green, president of Shorter College, Little Rock, Ark., was elected; also Rev. George Benjamin Young of Texas.

Rev. Monroe Davis of Baltimore,

Md., was elected on the fifth ballot. He received a record vote.

Under the resolution passed requiring all bishops who have served eight years or more in one episcopal district to be moved, the episcopal committee made many drastic changes in the assignment of bishops.

Bishop A. J. Carey of Chicago won his fight for assignment to the fourth district, which embraces Indiana, Illinois, Chicago and Northwestern conferences.

The assignment of bishops were as follows:

Bishop Joshua A. Jones: 1st district—Philadelphia, New Jersey, New York, New England and Delaware conferences.

Bishop A. L. Gaines: 2nd district—Baltimore, Virginia, North Carolina and Western North Carolina conferences.

Bishop W. H. Heard: 3rd district—Pittsburgh, Ohio, West Virginia and Pennsylvania conferences.

Bishop A. J. Carey: 4th district—Indiana, Illinois and Northwestern conferences.

Bishop J. A. Gregg: 5th district—Missouri, Kansas, Colorado and Nebraska conferences.

Bishop W. A. Fountain: 6th district—all Georgia conferences.

Bishop John Hurst: 7th district—all South Carolina conferences.

Bishop W. D. Johnson: 8th district—all Mississippi conferences.

Bishop R. A. Grant (new): 9th district—all Alabama conferences.

Bishop W. Sampson Brooks: 10th district—all Texas conferences.

Bishop J. S. Flipper: 11th district—all Florida conferences.

Bishop W. T. Vernon: 12th district—all Arkansas conferences.

Bishop R. C. Ransom: 13th district—Louisiana and Oklahoma conferences.

Bishop J. Albert Johnson: 14th district—Tennessee and Kentucky conferences.

Bishop H. B. Parks: 15th district—Michigan and Ontario conferences.

Bishop M. H. Davis (new): 16th district—Liberia, Africa.

Bishop G. B. Young (new): 17th district—South African conferences.

Bishop S. L. Green (new): 18th district—California and Puget Sound conferences.

## Sidelights On A.M.E. Conference

THE passage of the resolution removing all bishops has resulted in a scramble for districts by the bishops.

Bishop Heard, subsequent to the tremendous vote, says, "I'll go anywhere, and anywhere I go, they will know a man is in town."

Bishop Jones is still seeking a way to remain on the Third District. The prospects look hopeless at this writing.

The African delegates are demanding the return of Bishop Gregg to South Africa.

The Bishops presented the several committees for Confirmation upon which Prof. Ira T. Bryant contended for a place on the Episcopal committee. Prof. Bryant contended that he had been selected by the Tennessee Conference and upon that choice of the conference, he claimed membership.

A spirited debate took place, between Bishops Flipper and Jones, dissenting from the power of the annual conference to confer such authority, and Bishop Ransom and Bryant claiming the authority of the annual conference.

The general conference by a vote resented the action of the annual conference, and refused Prof. Bryant a place on the committee.

The fraternal delegate from the C. M. E. Church was presented and gave an address of fellowship and urged the union of colored Methodism. At the completion of the address, Rev. Dr. Gomez, of Detroit, secured the floor, presenting a resolution asking for the removal of all Bishops that had served two quadrenniums.

The Rev. H. Y. Took, moved that the resolution be tabled by ballot. At this juncture pandemonium reigned. Cries of "NO" and "YES" sounded and resounded throughout the armory and carried to the streets.

Bishops Flipper, Heard and Jones were the principal protestants to the motion and entered a colloquy of a riotous nature on the platform.

Bishop Flipper declared that the general conference had no authority to instruct the Episcopal Committee and if they passed the resolutions, the Bishops would appoint themselves. This threat was adding fuel to the already blazing output of the delegates and they went up and down the aisle shouting "If you do you will not have any churches or preachers to put the Bishops over." Others cried, "We accept the challenge."

Never before in the history of the A. M. E. Church has there been such a determined spirit manifested to dethrone the Bishops from their throne of independence, so arrogantly practiced in latter years. The laymen of the church voted solidly for the resolution.

The matter is now up to the Episcopal Committee, one of the most influential and authoritative committees

in the general conference, of which Rev. J. R. Ransome of Kansas is chairman.

Rumors are current that at least three Bishops are to answer complaints made against them, before the body; one of a serious nature, it is said.

Thursday's session was presided over by Rt. Rev. W. H. Heard, of Philadelphia, Pa. A magnificent floral tribute was presented to the Bishop on assuming the chair. The conference continued the reports of general officers, i.e., church extension, S. S. Union and others.

The quadrennial Episcopal address was delivered by Bishop Joshua H. Jones, Wilberforce, Ohio. The address dealt with the church in general, the A. M. E. Church in its various ramifications, and gave special attention to the following: Uniformity of worship, influence of the episcopacy, constructive and destructive criticism, marriage, divorce, Christian education, prohibition, supernumerated ministers.

Recommendations included in the address are:

1. That presidents of both women's missionary societies be made members of the general conference.
2. That special consideration be given organic union of Negro Methodist Churches.
3. Special hour be set aside for consideration of the conference on Faith and Order that met in Lausanne.

4. That four bishops be elected at this general conference.

5. That the church go on record as opposed to lynching.

6. That we condemn all forms of segregation on public highways, in all public carriers and in all civic institutions.

7. Continuance of the struggle for economic justice.

8. Thoughtful and high-minded use of the franchise in all elections.

Thursday's session was presided over by Rt. Rev. J. Albert Johnson of Philadelphia. The report of the Financial Secretary, Prof. J. R. Hawkins, was presented which showed a total of dollar money for the quadrennium of \$1,548,629, an increase of \$127,548.50 over the quadrennium ending 1924.

Prof. Hawkins was given an ovation and carried upon the shoulders of his enthusiasts up and down the aisles.



# Odd Sights and Sounds Make Up Large Conference Crowd

By EVANGELINE ROBERTS

What d'ye lack? What d'ye lack? Whatever you lack, you can probably get around the eighth Regiment armory, Giles Ave. and 35th St., where the 28th general conference of the A. M. E. church has been in session since May 7, and where the wheels of this great movement of African Methodism are revolving in devious circles. The neighborhood is aflutter with the banners of the candidates who raced for the office of bishop. There were four vacancies in the ranks into which 189 ambitious contestants struggled to fit.

Bustling crowds move restlessly back and forth, treading over the piles of printed vote appeals which litter the sidewalks like confetti. Be-ribboned delegates spy out other home town badges and there are excited treble greetings or hearty masculine handshakes. Gay groups of "natives" saunter up and down, taking in the sights and looking for excitement. Gangs of small boys scramble among the literature for picture campaign buttons.

## Appetites Are Sharp

Giles Ave. is the main street of the religious village. The house fronts are still decorated with large white canvas signs, brilliantly lettered with the names and slogans of the candidates who directed their campaigns from these improvised headquarters. "Come on everybody and help me," "Welcome Everybody," "The Layman's Friend," "Friend of the Widows and Orphans," are a few of the greetings. The windows of business houses throughout the vicinity bear picture posters of rival candidates, reposing side by side.

Porches are crowded with loyal but tired supporters, firmly entrenched in chairs or at vantage points on steps where they watch the activities from a comfortable distance.

What d'ye lack? Is it food? Then you may be able to squeeze into the barbecue shack hard by, where 50 customers take the place of the usual 10 or 12. Or, if it's a hot dog and a cold bottle, there are lots of stands for open air diners, who walk about eating sandwiches. The banana man used care in the selection of the huge bunches of golden fruit which he rapidly sells from his straw filled wagon.

Automobiles with various license plates drive around with sightseers. Many seem loath to unstrap the banners from their car wheels or to remove the cards of defeated candidates which have been framed in geometric designs on the window panes.

Would you know the future? You may consult the "Seventh Son of a Seventh Son," who has set up a tiny table on the sidewalk, where fortunes go with the purchase of an herb tonic "guaranteed to keep you cool." To your question about what diseases he cures, he comes back snappily with

ant and had to be carried out.

Then the delirium of voting, which resulted in a deadlock on Thursday. During the noisy demonstrations, the big partition which was meant to shut out all but delegates was pushed down amid the deafening roars which went up for or against the names ironed out with each ballot.

## See Many Sights

Four o'clock Friday morning, and the lines still standing firm. An observer making the rounds saw many sights. There was the dear old grandfather, who in a losing battle with sleep, had pinned the picture of his choice across his bosom with an immense safety pin, where it nodded his sentiments with every bob of his white head. Another old man wore a nightcap made by knotting the four corners of his white handkerchief. His favorite's card stuck out from the front like the hood of a cap. Other delegates had donned black skull caps before passing into temporary oblivion. Some sleepers hung perilously over the balcony rails. One man who tried to stir up action by talking of a "split" was booed. A few women held front seats, some sleeping with fancy pillows behind their heads.

Friday noon climaxed the battle, when the first candidate crossed over the line. The usual rumors are on the wing. That the election was sectional; that is, North against South. That the question of color had entered, or that it was a case of college versus the school of experience.

Balancing the miscellaneous whole, were the groups of earnest, intelligent men and women whose energies have been used toward trying to put over vital issues of the extensive program. All who were present, no doubt, gained some benefit from attendance at one of the largest religious bodies in America.

# ZION AND A. M. E. HAVE MUCH TO LEARN OF M. E.

## Analysis Of Three Gatherings Indicates Where Progress Is Needed

## 90 PERCENT OF M. E.'S COLLEGE GRADUATES

## Politics In Election Of Bishops Apparently Absent In K. C.

KANSAS CITY (By Carl

Murphy) — Zionists And African Methodists could learn much by attending the M. E. General Conference here.

Leaders of both race churches could with profit have spent the week since the close of sessions at the Chicago and St. Louis at Kansas City.

## First Lesson

The first lesson to be learned is that Zionist and M. E. Conferences are too large. M. E.'s with 4,000,000 communicants had 44 bishops, 4,000,000 members and 864 delegates; A. M. E.'s had 12 bishops, 500,000 members and 500 delegates.

Clearly the last two churches are not only "over bishoped" but "over-delegated" in General Conference.

Ninety percent of M. E. delegates were college graduates. No figures were given of other Conferences.

## The Minutes

M. E.'s printed a "Daily Advocate"; A. M. E.'s a "Daily Christian Recorder"; Zionists no daily paper so far as could be observed.

The "Recorder" was from one to two days behind in carrying proceedings, which were never stenographically reported.

The "Advocate's" method of printing all bills and committee reports so that delegates might have a record of legislation and be able to act intelligently, was not followed by the other two general conferences.

A. M. E.'s and Zionists spent long hours reading and adopting the "minutes". M. E.'s did this through a committee.

## Laymen

Laymen take a prominent part in the Zion and M. E. Conference which have equal representation of the two. A. M. E.'s had eight clergymen to 1 layman as delegates.

## Time Limit On Pastors

A. M. E.'s Conference continued its antiquated method of limiting a pastor to 5 years at any church. Zion has no time limit. It is nothing less than criminal to place a time limit on a pastor of a church declared one M. E. delegate on the floor last week.

## Bishops

Bishops at the M. E. and Zion Conference are now presiding officers only. They have no vote and M. E.'s no voice on the floor. A. M. E. bishops have vote and will publicly instruct delegates of their district how to vote.

## Vote For Bishops

Most of all have A. M. E.'s to learn how to get rid of the cheap and tawdry political campaigns in which they select their bishops. Their method of permitting "headquarters" with street signs advertising candidates for the bishopric, then electioneering on the floor and the general bedlam which ensued when voters on their way to the ballot box were entreated to "vote for John Doe" is in violent contrast to prayerful silence in which the other conferences ballot. The votes are collected, carried out and counted by 16 tellers while the conference goes on with business.

Under A. M. E. customs delegates must have names called, walk to platform and deposit ballots, and these must be counted publicly while

the conference looks on. One such ballot for bishop required 6 hours of conference time. A single M. E. ballot seldom required more than 15 minutes of conference time.

## World Composition

The M. E. Conference delegates came from Europe, Asia, Africa and the two Americas; delegates to the other two conferences came from the Americas and Africa.

M. E.'s worked harder in morning, afternoon and night sessions. Keeping order was no problem. Both in A. M. E. and in Zion Conferences there were periods when intentional disorder and filibuster on the part of delegates blocked legislation for hours. A. M. E.'s at one session declined for eight hours either to recess or transact business.



CENSUS OF RELIGIOUS BODIES: 1926

African Methodist Episcopal Church

Washington, D. C., June 29, 1928—The Department of Commerce announces that, according to the returns received, there were in the United States 6,708 churches of the African Methodist Episcopal Church in 1926, with 545,814 members, compared with 6,633 churches and 548,355 members reported in 1916. The total expenditures for 1926, as reported by 6,492 churches, amounted to \$7,600,161, including \$6,205,632 for current expenses and improvements, \$1,257,397 for benevolences, missions, etc., and \$137,132 not classified. The total expenditures reported by 6,516 churches in 1916 were \$3,413,395.

The Value of church edifices (including furniture and equipment), as reported by 5,829 churches for 1926, was \$32,092,549, which may be compared with \$14,631,792 reported by 6,232 churches in 1916.

Of the 6,708 churches reporting in 1926, 1,599 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 5,109 were in rural areas. Of the total membership, 272,765 were in the urban churches 273,049 in the rural churches and of the total expenditures, 1,532 urban churches reported \$4,803,582 and 4,960 rural churches, \$2,796,579. The value of church property reported by 1,424 urban churches was \$23,994,224 and that reported by 4,405 rural churches was \$8,098,325.

Sunday schools were reported by 5,884 churches of this denomination in 1926, with 43,373 officers and teachers and 288,247 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 45,350 and the number of scholars, 311,051.

The more important data for the African Methodist Episcopal Church are shown by states in the table on page 2. All figures for 1926 are preliminary and subject to correction.

STATISTICS FOR THE AFRICAN METHODIST EPISCOPAL CHURCH, BY STATES

State	No. of churches		Membership		Expenditures: 1926 Val. of Ch. edifice		1926	
	1926	1916	1926	1916	Ch. reporting	Amt.	Ch. rept.	Amt.
Total	6,708	6,633	545,814	548,355	6,492	\$7,600,161	5,829	\$32,092,549
Urban	1,599		272,765		1,532	4,803,582	1,424	23,994,224
Rural	5,109		273,049		4,960	2,796,579	4,405	8,098,325
New England:								
Massachusetts	16	15	1,662	1,581	16	59,510	14	277,700
Rhode Island	5	5	645	614	5	13,935	5	95,000
Connecticut	7	6	1,062	516	7	30,750	6	87,000
Middle Atlantic:								
New York	58	45	10,516	3,214	56	262,324	48	1,144,800
New Jersey	101	756	11,415	7,230	101	310,345	85	1,341,484
Pennsylvania	174	140	23,208	16,798	170	641,160	157	3,064,972
E. No. Central:								
Ohio	149	104	16,578	11,149	134	355,698	120	1,791,060
Indiana	67	52	7,486	4,961	65	170,799	64	716,250
Illinois	113	101	19,366	16,280	110	359,532	95	1,704,387
Michigan	42	28	10,818	4,964	41	210,214	39	1,054,364
Wisconsin	5	5	728	319	5	10,708	3	27,000
W. No. Central:								
Minnesota	8	5	1,402	1,426	8	34,885	5	101,500
Iowa	27	21		2,248	27	59,644	26	229,835
Missouri	155	127	11,179	13,616	115	107,619	101	611,800
Nebraska	10	9	1,540	723	7	25,440	6	115,315
Kansas	77	69	6,336	4,975	77	92,435	77	664,200

South Atlantic:									
Delaware	63	46	2,994	3,290	61	64,543	50	152,425	
Maryland	100	107	11,478	10,509	100	225,947	95	1,110,243	
Dist. of Col.	7	9	2,179	2,353	7	44,079	7	716,000	
Virginia	108	120	14,635	13,581	107	186,798	105	1,079,537	
West Virginia	64	33	2,298	1,325	58	58,559	31	293,095	
N. Carolina	205	247	18,453	20,453	203	202,640	197	1,045,200	
S. Carolina	546	645	59,372	90,469	533	437,046	510	1,466,659	
Georgia	1,173	1,144	74,149	89,295	1,149	743,393	995	2,720,683	
Florida	694	698	74,541	39,402	668	786,123	588	2,599,135	
E. So. Central:									
Kentucky	130	144	10,492	10,187	130	137,264	119	891,900	
Tennessee	233	291	19,109	23,497	232	195,536	218	924,422	
Alabama	524	524	45,330	42,658	518	384,136	461	1,367,092	
Mississippi	397	498	22,439	26,133	393	183,422	383	710,800	
W. So. Central:									
Arkansas	404	435	25,249	30,457	397	317,483	359	886,337	
Louisiana	206	196	12,464	10,260	204	206,066	186	631,319	
Oklahoma	107	152	5,918	7,250	106	92,186	96	303,835	
Texas	640	464	33,985	30,857	619	441,382	519	1,472,390	
Mountain:									
Montana	7	5	200	199	6	5,599	7	33,200	
Wyoming	6	3	241	97	(**)		(**)	(**)	
Colorado	13	15	2,195	1,849	3	1,820		(**)	
New Mexico	5	5		140					
Arizona	6	4		234	(**)				
Pacific:									
Washington	8	7	947	503	7	21,069	8	49,700	
California	38	24	6,183	2,422	38	105,952	35	566,700	
Other States*	10	9	671	341	9	14,120	9	45,310	

Note.—Similar statements have been issued for 181 Religious Bodies, and others will be given out as soon as the figures are available.

After reading the report of the Government by its department of Commerce those who are informed must conclude that the A. M. E. Church is not growing with that rapidity that is commensurate with its position as a leader—Something needs to be looked into.

THE WEAKEST FEATURE IN THE A. M. E. CHURCH

There was a time, when the A. M. E. Church was considered a criterion for all other colored churches in the world, from a business viewpoint. Her systematic methods were copied, or practiced (in parts) by every other colored church (and some whites) in the United States, and churches that copied the most of the A. M. E. church's methods grew more rapidly than those that used fewer of the methods, that originated in the A. M. E. Church. These facts cannot be denied and will not be questioned by any informed critic, who may be disposed to take issues against the claim herein made. There is not one growing (authoritative) church in the United States, that is not practicing some of the methods that originated in the A. M. E. Church, consequently, the A. M. E. Church has for many years past and to come, been

looked upon as a criterion; for all other churches, from a successful business viewpoint. Notwithstanding these undisputed existing conditions, the A. M. E. Church has unconsciously permitted the most dangerous and most destructive impediment, which, if not corrected, will establish the most damaging and suicidal shock that any church ever felt before. The A. M. E. church is the only reputable church in existence that has allowed her church papers, organs, to suffer and some to die, comparatively speaking, for the need of proper care. Can any one be persuaded to believe that such an important matter would be overlooked by such eminent and alertful leaders that are expected to guard the grand old A. M. E. ship safely, and not allow any breakers to impede her sailing, could be found sleeping, and permit the enemy to perpetuate a scheme that will, if not discovered and curbed so disrupt the church, that it will require many years if ever to regain the prestige lost, as the result of allowing the peace breakers to disseminate and continue their propaganda so long before their destructive practice was discovered. We are sorry to declare

that some of our most eminent leaders are guilty of sleeping on their jobs, which is regarded as one of the most damaging crimes with which a watchman is charged, and carries with the conviction, the penalty of from expulsion to death in some institutions. No man who stands as a watchman is excused for mistakes, in any case where he is stationed, and permits danger to invade and endangers the prosperity of the institution he represents and most especially, a church of the living God. A watchman is expected to minutely examine every issue that concerns the movement of the church, or whatever be the institution he represents, and be sure to find the real truth of the case that concerns his ship. Sometime, the truth is so deeply confined, that the seeker is necessarily forced to find it by comparison with those who have tried out the different plans that are presented and most especially by men whose leading object is a subterranean one, and the nature of argument he puts forth does not correspond with the conclusions reached by those who have a thorough knowledge of the situation, obtained by a careful investigation and discoveries made.

Our A. M. E. Watchmen have slept on their jobs, which offense is not only damaging to the church, but is seriously opening an inroad that will lead to a shameful deterioration of the church, if not corrected, and that very soon. Some of our watchmen have failed to discharge their duty, and allowed the enemy to gain such headway in its persistent underground and destructive scheme, that if perpetuated, will almost, if not complete an irreparable structure, that the fundamental landmarks of the A. M. E. Church will be shattered to an alarming extent.

The question that must naturally enter the minds of the reader of this warning is: What particular charge we are making? Read on and you will find out.

Before we will designate the charges, we are endeavoring to impress upon the watchman's mind, some of the duties and God-required responsibilities resting upon their shoulders, then we shall name them without equivocation. If we can show that it is expected that our leaders will protect the Church from all unlawful or ungodly invasions, and if we can see where they went to sleep, and unless we can so arouse them in time to save us from an impending danger, then we will



definitely name the danger and ask them to examine our claim and hear our S. O. S. in time to protect the ship in which we are sailing

During the early portion of the Spanish American wars, one of the greatest Spanish Gun Boats was hit by a powerful German submarine, which destroyed the ship on which several thousand Spanish soldiers and thousands of dollars worth of war paraphernalia were sent to the bottom of the sea. The destroyed steamer was well supplied with competent watchmen, one of whom was saved by the enemy, confessed that he discovered something that resembled a rod or stick, but gave no special attention to it, but on examination, it developed that the apparent insignificant object he saw, slightly projecting above the surface of the water, was the airpipe that supplied the operators with sufficient air to keep alive the submarine crew.

Had the watchman discharged his duty by stopping long enough to make proper investigation, he would have saved the ship on which he and the thousand under his intended watch-care. But the costly discovery was heeded too late. The American Government found that a mere vigilant watchman would not be sufficient; as the German Government had decided that the secret and the operation of the submarine had been learned and would not accomplish their object, went forth and planned a mine system and by a carefully directed investigation, America invented and put into operation, a mine sweeper, with which the destructive mines planted by the Germans were taken up and the American great gun boats passed over the water under which the mines were planted, and reached Europe in perfect trim. This gave Germany to understand that America was now on to their last resort, and began to look forward to an irresistible power that would conquer her. From these movements, the war soon closed. This extended circumlocution is used for the purpose of impressing us all with the importance of examining everything that concerns our great Zion, and take nothing for granted that our attention may be called to.

Now for the charges against the leaders of the A. M. E. Church: membership thereof includes its editors of the Church organs.)

There is a subterranean movement that is pervading the Church which the

leaders have not stopped to investigate, which movement, if not stopped, will so corrupt the Church that will require many years, if not forever, to re-cover. This movement has been protruding over twenty years and our leaders have not noticed it enough to properly investigate the foundations of the arguments used by the promoters of the nefarious plan.

The plan referred to has been fostered so long without official investigation, until some of our leaders and a host of lay members have accepted the sayings of the leaders in the plan, as to the truth. One of our leading bishops believed the claims published so strongly, that he and some of the loyal members of his Episcopal district decided not to wait on the General Conference to elect his choice, but went forward and raised the money and purchased a (\$6000.00), six thousand dollar outfit and put his man in charge of the business in Atlanta, Ga., and gave him orders to start a paper, and have it going so nicely that the next General Conference, would be glad to elect him Editor-Manager of The Southern Christian Recorder. This same man had promised the Church that if he be elected, he would make the paper self-supporting for one or two years and then exonerate the Church from paying a salary, but would pay to the Church a dividend after two years. But long before the next General Conference convened, this great imaginary fabricator in less than two years, called upon the Bishop and other contributors to the six thousand dollar outfit, to help him to pay some accounts for which he had not the money to pay. Of course the Bishop and his loyal coworkers refused to come across, consequently, in a few months thereafter, the whole plant was sold for debts, and the Bishop and his associates in the advancement of the tryout money, lost the money advanced and the Manager had business elsewhere so urgent, that the good and honestly disposed Bishop gave him an appointment of P. E., out of which he received a living for his family.

We learned from good authority that after the sheriff paid the claims of the creditors, that there was very little left for the stock-holders. But remember this tryout propaganda was entered into and put in operation by a set of men whose object was based upon the flattering premises and arguments put before them by an experienced man as to how he could

make matters go if elected Editor-Manager of The Southern Christian Recorder. But like Banquo's ghost, this office seeker rested awhile, until he had concluded) forgotten and he renewed the fight in which he had practiced his deceptive plans and continued the tryout case was (as he seemed to twenty years or more, and had become the ringleader of the gang that has done the A. M. E. Church more underground hurt than every other impediment put together.

But the strange part that enters our minds is: How in the world could this class of hungry office seekers cover their real objects by such unreasonable claims and unheard of arguments that were put before the world? There can be but one solution: The converts failed to investigate before conclusion. Then too, an accurate investigation could have been obtained so easily in any uninformed person, as to the publication of a Church organ, desires information, the preacher need not go to the process of analysis, but simply inquire of those who have scrutinized every point and condition connected with the Church organs the world over. The leader who takes sides with the gang herein condemned before investigations, has absolutely and unconsciously rendered himself an incompetent leader for the Church and would do the Church a favor to extend his resignation.

The Editor-Manager of The Southern Christian Recorder has been haunted and tortured by the ringleader of the destructive gang more than twenty years. We have been taken care of by the rank and file of both official and other members of, not only the General Conference, but a large majority of the laity of our blessed old Zion. (Thanks to our unerring God). We have published the reason why a Church organ cannot be operated without a reasonable subsidy. We have published the findings and practice of the leading Churches in the world, both white and Colored, which examples were inaugurated after a careful and analytic examination; and yet, some of our A. M. E. leaders seem to be yet under the hallucination of a gang whose success, if perpetuated, would almost or quite wreck the Church.

The movement operates in a manner that shuts out the most important department of the Church or any other institution that is a success. The question is, how? The answer is simple and practically verified: The Church

organs are intended to keep the members and leaders in close communication that they may so understand each the other, so as to sustain a line of cooperation that perfect harmony will prevail. To cripple or kill the organs of the Church, removes the medium that connects the laity and the leaders as well as others interested therein.

The leading endeavors of the Church destructive gang has been to their deceptive missiles at the Church destroy the organs and have directed organs by making such charges against the present Editors and Managers as they intend to result in killing out the present encumbrance. They have caused the people and some sleeping leaders to believe that the Church organs should be self-sustaining and if they be given the management thereof, they will get out the papers without a subsidy and so on. As to the possibility of such untruthfulness of the remarks, enough has been published. But the real result so far has been that the Church papers, except one, have been seriously and shamefully neglected and derided comparatively any subsidy: notwithstanding, the penalty of official death hangs at the door for any Editor-Manager who fails to get the Church organs to the people; notwithstanding the published impossibility of doing so without help has been given to the world. But the most astounding declaration is that the A. M. E. Church is the only full-fledged orthodox Church that fails to properly subsidize her Church Organs.



Church-1928.

NEW YORK WORLD

# Negro Methodist Churches Increase, Members Drop

## Conference Secretary Declares Figures "Don't Look Good to Me"

By Lester A. Walton

**S**TATISTICS compiled by the United States Department of Commerce indicate that while the African Methodist Episcopal Church has increased in churches there has been a falling off in its membership.

This feature of the Government's report was characterized as "alarming" by John R. Hawkins, Financial Secretary, at the twenty-eighth quadrennial session of the denomination's General Conference held at Chicago in May.

Available figures received by the Government from 6,705 congregations of the African Methodist Episcopal Church for 1926 disclose there were 543,424 members in the United States, exclusive of Canada, the Islands, South America, West and South Africa.

**6,633 Churches,  
548,355 Members**

For 1916 there were reported 6,633 churches and 548,355 members. In ten years there was an increase of seventy-two churches and a decrease of 4,931 members.

The Sunday School also sustained a loss in membership, according to the United States Department of Commerce report. The figures given are:

For 1916, officers and teachers, 43,350; for 1926, officers and teachers, 43,311. For 1916, scholars, 311,051; for 1926, scholars, 286,947, a falling off of 24,104.

"These figures do not look good to me," Secretary Hawkins told clergymen and delegates. "They do not sound right for the African Methodist Episcopal Church, but there they are, and it behooves us to take notice of them and see that this condition is changed."

Secretary Hawkins's report showed that the total moneys expended for 1926, as reported by 6,489 churches amounted to \$7,555,923, including \$6,166,958 for current expenses and improvements, \$1,251,833 for benevolences, missions, &c., and \$137,132 reported as sundries or miscellaneous.

The value of church edifices, including furniture and equipment, as re-

ported by 5,826 churches for 1926 was \$31,921,049. This represented an increase in tangible assets or property values in ten years of \$14,631,792, an average increase of \$1,463,177 yearly.

"This is a splendid showing," points out Secretary Hawkins. "But I count as of still greater value and as of more importance the invaluable asset we have in the confidence and support of the loyal, faithful constituency—the laity of the church. Yes, I mean the men and women. These thousands yonder in the East making their way to their altars—these thousands out there in the far away West climbing over the mountains and ploughing their way through the shady and fruitful valleys.

"These thousands facing the bleak winds of the North—these millions down there—down home where the lilies bloom and cotton grows tall; down there amid the corn brakes, down there in the rice fields and where the rivers overflow, down there among the orange groves and pineapple fields—where their troubles are many and their burdens heavy."

The dollar money collected by the eighteen Episcopal districts for 1927-28 amounted to \$394,867.19, and for four years from 1924 to 1928 was \$1,522,628.76. This was exclusive of money raised in local churches for salaries of pastors and presiding elders, or any sums collected on "general days" for missions, education and charity.

**Forty Per Cent.  
For Expenses**

Forty per cent. of the dollar money is for general expenses, twenty per cent. is appropriated to the financial department for the pension fund, 8 per cent. to the church extension department, 6 per cent. to the educational department, 4 per cent. to the missionary department and 20 per cent. to the Annual Conference Finance Committee.

John R. Hawkins, who has been Financial Secretary of the A. M. E. Church for sixteen years with headquarters in the District of Columbia, made a plea that the church be encouraged to grow by "putting religion into business and business into religion." He said:

"We have grown from a small unit of an independent group of Negroes into what is recognized as one of the potent factors of the ecclesiastical world. During the 112 years as an organization many changes have taken place in matters of business methods and practices. The question now is: Have we kept pace, and are we getting the best results for the time, energy and money invested in the business side of religion?"

"In dealing with the work of the church we must consider it as related to five different groups—the laity, pastors, presiding elders, general officers and Bishops.

"The ministers are sent to the people with the understanding that the

laity will arrange and agree upon a basis of payment for service with so much in cash and other considerations in keeping with the classification of that particular charge. The pastor has nothing to say about when he must go, and so of necessity agrees and accepts what the officers and members of his congregation decide to pay him. In some cases it is reasonable, but in most others it is inadequate and becomes a daily struggle for maintenance.

"While the God-called minister may go to his charge imbued with the spirit of Jesus Christ and takes a vow to follow the examples of the Apostles Matthew, Mark, Luke and John—or Peter and Paul—he soon finds himself facing such different conditions that the whole picture soon changes. There is not sufficient demand for tent-making, for we live in frame and brick houses.

"A minister can't go out girded with sandals, a coat of goat's skin and live on milk and honey, but must have at least two or three suits of clothes, stout shoes, well polished, a supply of clean linen and at least two meals a day. He can't follow the example of Jesus Christ in going alone, for most ministers have good faithful wives and four or five children to care for.

**Admits System  
Should Be Improved**

"Our system should be improved. We should make the calling of the ministry more attractive so as to appeal to the young men who have the will,"

**WARNS CHURCH**



John R. Hawkins

disposition and the ability to prepare themselves for a life-time calling.

"Whatever provision is made should be done on a business basis. The minister should know what he is expected to get, and the people should know what they are expected to pay rather than have an indefinite and uncertain expectancy by saying the pastor gets all raised on certain Sundays, plus all

class dues.

A change in the law making it obligatory for a Bishop to go to another district after a term of eight years was passed at the General Conference. The assignment of Bishops precipitated the most exciting scenes of the two weeks' session held in the Eighth Regiment Armory, Chicago.

Bishop A. J. Carey, member of Chicago's Civil Service Commission, and Bishop A. L. Gaines were aspirants for assignment to the Fourth District, which includes Illinois, Indiana, Michigan and Ontario. So outspoken was the dissatisfaction of delegates when it was announced that Bishop Carey had been returned to his old post that the presiding officer, Bishop Reverdy C. Ransom, ruled that the committee's report be recommitted. However, members of the committee stood pat and refused to reconvene.

Four new Bishops were elected. They were R. A. Grant of Florida; S. L. Green of Arkansas; G. B. Young of Texas and M. H. Davis of Maryland.

**New Assignments  
of Bishops**

Following is the new assignment of Bishops:

Bishop Joshua Jones, 1st District—New Jersey, New York, New England, Delaware, Bermuda and Nova Scotia.

Bishop A. L. Gaines, 2d District—Baltimore, Virginia and North Carolina.

Bishop W. H. Heard, 3d District—Ohio, West Virginia and Pennsylvania.

Bishop A. J. Carey, 4th District—Illinois, Indiana, Michigan and Ontario.

Bishop J. A. Gregg, 5th District—Missouri, Kansas, Colorado and Nebraska.

Bishop W. A. Fountain, 6th District—Georgia.

Bishop John Hurst, 7th District—South Carolina.

Bishop W. D. Johnson, 8th District—Mississippi.

Bishop R. A. Grant, 9th District—Alabama.

Bishop W. Sampson Brooks, 10th District—Texas.

Bishop J. S. Flipper, 11th District—Florida.

Bishop W. T. Vernon, 12th District—Arkansas.

Bishop Reverdy C. Ransom, 13th District—Louisiana.

Bishop J. A. Johnson, 14th District—Kentucky and Tennessee.

Bishop H. B. Parks, 15th District—California, Puget Sound and Oklahoma.

Bishop M. H. Davis, 16th District—Monrovia, Liberia, Sierra Leone and Gold Coast.

Bishop G. B. Young, 17th District—Cape Colony, Transvaal, Orange River, Zambesi and Natal.

Bishop S. L. Green, 18th District—South America, Jamaica, Windward Islands and Bahamas, B. W. I.

**Gets First Prize**

**In "Tenth Man" Contest**

The twenty-eighth quadrennial session of the African Methodist Episcopal Zion Church, held at St. Louis, elected two new Bishops, Dr. F. M. Jacobs of Brooklyn, N. Y., and W. W. Matthews, who for the last four years was Secretary of foreign missions.

Freeman Ledbetter, student in the high school department of the colored A. & T. College, Greensboro, N. C., has been awarded first prize in the "Tenth Man" theme contest open to all high school students in the United States. A check for \$50, the amount of the prize, has been forwarded to Dr. F. D.

Bluford, President of the college, for presentation to Ledbetter.

The second prize of \$30 was awarded to Ernest Paschal of the Cleburne High School, Cleburne, Tex., and the third prize of \$20 to Miss Peggy Williams of Crystal Springs High School, Crystal Springs, Miss. The other two successful contestants are white.

Hundreds of papers dealing with the contribution made to American history by the Negro, "America's Tenth Man," were submitted from schools scattered over thirty-three States. The contest was conducted by the Commission on Interracial Co-operation.



# ADDRESSES OF BISHOPS OF THE COLORED M. E. CHURCH.

- Bishop Isaac Lane, D. D.,**  
410 LaCoute St., Jackson, Tenn.
- Bishop R. S. Williams, D. D.,**  
912 Fifteenth St., Augusta, Ga.
- Bishop E. Cottrell, D. D.,**  
Holly Springs, Miss.
- Bishop C. H. Phillips, A. M., M. D.,**  
D. D. *Western Index*  
10828 Drexel Ave., Cleveland, Ohio.
- Bishop R. A. Carter, A. M., D. D.,**  
2408 Vincennes Ave., Chicago, Ill. *2-9-28*
- Bishop N. C. Cleaves, D. D.,**  
4145 Euright Ave., St. Louis, Mo.
- Bishop R. T. Brown, A. M., M. D., D. D.,**  
331 Lucy St., Birmingham, Ala.
- Bishop J. C. Martin, D. D.,**  
40 Parkway St., East Memphis, Tennessee.
- Bishop J. A. Hamlett, A. M.,**  
Jackson, Tenn.
- Bishop J. W. McKinney, D. D.,**  
Sherman, Texas.

## GENERAL OFFICERS:

- Rev. G. C. Parker, D. D., Editor**  
Christian Index, Jackson, Tenn.
- Rev. H. P. Porter, D. D., Book Agt.,**  
109-11 Shannon Jackson, Tenn.
- Prof. G. P. Porter, B. Sc., Editor**  
Financial *Index*, Jackson, Tenn.
- Rev. J. W. Roberts, D. D., Editor**  
Methodist Herald-Eastern Index, Shelby, N. C.
- Rev. J. A. Bray, A. M., D. D., LL. D.,**  
Secretary Education, P. O. Box 576, Birmingham, Ala.
- Rev. J. R. Starks, D. D., Editor**  
2621 Flora Street  
Western Index, Dallas, Texas.
- Rev. J. H. Moore, D. D., Secretary**  
of Missions, Holly Springs, Miss.
- REV. W. M. WOMACK, D. D., Sec'y**  
Church Extension, 817 W.  
Chestnut Street, Louisville, Ken.
- REV. C. J. RUSSELL, D. D., Secretary**  
Epworth League, 1924 6th  
Street N. W., Washington, D. C.
- Rev. J. A. Martin, D. D., Editor**  
Sunday School Literature, 123  
14th avenue, North Nashville, Tenn.
- Rev. T. H. Copeland, D. D., Secretary**  
Superannuated Preachers, Widows and Orphans of Preachers' Fund, 204 Fourth Street, Hopkinsville, Kentucky
- Rev. R. O. Langford, D. D., Secretary**  
of Bureau of Evangelism, Box 97, Monroe, North Carolina.

# LOUISVILLE, KY.

JUN 22 1928

## THE AFRICAN METHODISTS.

To the Editor of The Courier-Journal.

Many of your readers will doubtless be interested to know of the doings of the General Conference of the African Methodist Episcopal Church, which recently adjourned after a three-weeks' session held in the Eighth Regiment (Negro) Armory of Chicago. Most of the facts tabulated here are taken from an article prepared for the Associated Negro Press of the Nation by R. R. Wright, Jr., editor of the oldest Negro newspaper in existence, the Christian Recorder, the official organ of the African Methodist Episcopal Church.

The meeting lasted from May 7 to May 23 and cost at least \$1,000,000. There were present fourteen bishops, twelve general officers, fifty-one college presidents, deans and active and retired army chaplains and 850 delegates from nearly every State in the Union, the West Indies, Canada, South America and West and South Africa.

There were fifty women delegates representing some of the best-trained of the race in America and Africa. There were fifty-five prominent lawyers and doctors among them. Such national characters as Judge William C. Houston of Gary (the Judge Landis of Negro baseball), Scipio Jones of Arkansas, Dr. E. E. Underwood of Kentucky and Dr. Byas of

Memphis. All the delegates from one conference, the East Arkansas, were doctors. Many of the race's leading business and professional men were there, among them J. M. Avery, secretary of N. C. Mutual Life Company; J. R. Hawkins, president of Prudential Bank, Washington, D. C.; W. F. Boddie, cashier of the Citizens' Trust Company of Atlanta; Ira T. Bryant of the A. M. E. S. S. Union, Nashville, Tenn.; Judge Ransom, manager of Madam Walker's Manufacturing Company, to mention only a few.

There were scholars like Gilbert H. Jones, Ph. D., from Jena, Germany; Charles H. Wesley, Ph. D., from Harvard; R. R. Wright, Ph. D., from the University of Pennsylvania; Solomon P. Hood, ex-Minister to Liberia; W. T. Vernon, ex-Registrar of the Treasury; C. Nyembolo of South Africa; John A. Gregg, who refused the presidency of Howard University, and A. J. Carey, one of the three Commissioners of Chicago, the other two, of course, being white.

These men and women were the duly elected representatives of nearly 1,000,000 African Methodists.

The fourteen bishops reported their work covering a vast territory. There are ninety-four annual conferences, more than 7,500 traveling preachers, 20,000 local preachers. For the quadrennium from 1924 to 1928 there were added to the church 75,000 new members and more than \$25,000,000 was raised for all purposes. The total valuation of property owned by this church is more than \$120,000,000.

The conference voted for organic union with the A. M. E. Zion, the

next largest Negro Methodist group.

It took cognizance of the rising tide of democracy and granted to laymen equal representation with ministers in future meetings.

It voted to increase its budget for superannuated ministers and widows and orphans to \$500,000 for the present quadrennium. No other purely Negro organization makes such liberal provision for its dependents.

The meeting was a great gathering from a social and intellectual point of view. Wives of bishops, general officers and leading ministers and delegates and other members of their families were present.

Leading orators, black and white, from the Atlantic to the Pacific and from the Lakes to the Gulf, delivered themselves. Chicago's famous Mayor was present and welcomed the meeting in person.

No better speech was made during the session than the fraternal address from the M. E. Church, South, by Dr. James W. Johnson of Fourth Avenue M. E. Church, South, Louisville.

He was responded to by Dr. Charles H. Wesley, a professor of Howard University, and P. E. in the Washington, D. C., conference.

Maj. R. R. Moton of Tuskegee, successor to the famous Booker T. Washington, was there, as were also Channing Tobias of the Y. M. C. A., Dr. George Haynes of the Federal Council of Churches, and Hon. Oscar De-priest and Judge William Harrison, one of whom will be elected to fill the place of the late Congressman Madden.

Four new bishops were elected, thus making the number 18. While some few Negroes are drawing salaries of \$10,000 and more, it must not be overlooked that the Negro bishopric is the only lifetime job at present available to a Negro which pays over \$5,000 a year. It may be significant that there were 100 candidates for the four vacant portfolios.

JOHN ACTON HILL.

Midway, Ky.



Church-1928

# CONFERENCE GIVES O. K. TO MERGER

## Wild Demonstration As Bishop Carey Closes Keynote Speech

Roaring their approval at Bishop Archibald J. Carey came to the end of his speech Tuesday morning in the A. M. E. conference at the 8th Regiment armory, which he urged that the A. M. E. and A. M. E. Zion churches form a merger, the thousands present at the session made a wild demonstration in favor of the proposed union. When, immediately afterward, a motion was made for the adoption of resolutions favoring the union, it was carried by an overwhelming majority.

The acceptance and demonstration Tuesday morning came as a climax to the Monday morning session. It was proposed then that the two churches merge, the new church coming out of that union to be known as the United Methodist Episcopal church. The proposal met with unanimous approval. A committee was planned to investigate the property, membership, etc., of the two churches for purposes of comparison.

### First Meeting in 1927

It was in January of 1927 that the first joint meeting was held in Washington by a specially appointed commission for the purpose of getting a working basis for the proposed merger. It was decided that that meeting investigate the organic union from the angles of a name, policy, and administration; episcopacy, districts, and conferences, and departments and property rights.

A few months later, in the latter part of June, the commission again assembled, this time in Pittsburgh. Investigations had been carried out by the committees appointed and reports were made.

It had been stressed at the earlier meeting that a name be proposed that would be universal in meaning and which would not give one church priority over the other. After careful con-

sideration, the name United Methodist Episcopal church was decided upon. It was further decided that a government for the new church be made that would conform to general Methodist usages.

### Plan to Re-District

Should the two churches decide conclusively to merge, it will call for a re-districting and for a change in conferences. Tentative plans for new districts have been worked out and were also presented at the Pittsburgh meet last June. It is planned to have the same number of bishops as the two churches had in the beginning of the present quadrennium.

Few new departments would be added to the sum total now possessed by either church, but of course similar departments would consolidate into one. Property owned by both churches would be expected to be vested in the new U. M. E. church. Both churches would be expected to be given an equal number of general officers for the first eight years of the new union.

### No Action Until 1930

However, it will be in 1930 before final action will be taken, according to recommendations of the joint commission. The Chicago conference of the A. M. E. church and the St. Louis conference of the A. M. E. Zion church are expected to set the machinery in motion which will terminate in the proposed merger. Both conferences willing, it is planned to call a united general conference in 1930 of the delegates to the 1928 Chicago and St. Louis conferences.

Such a union as the one now confronting both great churches would produce one of the strongest churches in all Christendom. Its plans now made are carried out, the next few years will see the birth of an incalculably powerful organization.

## A. M. E. VOTES FAVOR UNION OF CHURCHES

### Zions Notified After Plan Is Adopted

The 28th quadrennial session of the African Methodist Episcopal church, which is now being held at the Eighth Regiment armory, 35th St. and Giles Ave., went on record this week for the unification of all

Methodists and also passed a resolution making bishops removable after two terms in any single district, thus doing away with the heretofore unlimited terms which have been held by them.

The passing of the resolution restricting the term limit of the bishops and the determination of the Zions and the A. M. E.'s to merge, were high spots of the Chicago conference.

### Favor Merger

A merger of the A. M. E.'s and the A. M. E. Zions, who are now in session in St. Louis, would involve changing the names of those two organizations to the United M. E. church. Delegates to the A. M. E. conference debated three hours on the merger. Their vote favoring the unification was wired to the Zion body.

The election of four new bishops to fill the places of those who have died during the last four years, as well as the twelve general officers, will take place this week. There are more than 150 clergyman candidates for the bishopric.

Dr. D. M. Baxter, business manager of the book concern, read his report for the quadrennium. The book concern is the oldest department in the connection. The most singular achievement of the business manager's work is the erection of a modern six-story publishing house in Philadelphia, corner of Pemberton and S. 19th Sts. Many are of the opinion that Dr. Baxter will be elevated to the episcopacy in the election next week.

### Dr. Baxter Reports

Dr. Edmund H. Coit, the missionary secretary, read his report. It showed the purchase of a new home for his department in the city of New York. Dr. Coit reported more funds raised and expended for missions than any previous secretary. At the conclusion of his report he received a great ovation. Dr. R. R. Wright, Jr., the editor of The Christian Recorder, read his report, which was gladly received.

He has served 16 years as editor and four years as business manager. Dr. Wright is an able man, and possesses a very keen mind. He is a candidate for the bishopric. Many of the leading delegates already concede his election. His successor will likely be Chaplain George A. Singleton of South Carolina, now of the University of Chicago, professor of social science in Allen university. He is opposed by Drs. R. S. Downs of Georgia and J. H. H. Franklin of Texas.

Thursday morning, May 11, the conference was opened by Bishop J. S. Cooper, who turned over the gavel to Dr. J. Albert Johnson, the most distinguished ecclesiastic, and most highly beloved churchman from Philadelphia, and general superintendent of the second Episcopal district. The morning was taken up with the reading of the report of the financial secretary, Prof. John R. Hawkins, of Washington, D. C. His report was very comprehensive and showed the financial growth and development of the church during the last four years. A total of \$1,522,682.76 was reported, which was expended for general

purposes, missions and education. The department is 56 years old, having been organized in 1856. There have been nine secretaries and each became a bishop in the church. Professor Hawkins, a layman, is the 10th. He has served since 1912, during which time he has handled \$4,707,674.06. Since the department has been in existence the secretaries have handled \$8,422,984.39. The report included a supplement with recommendations, the reading of which stirred the deepest emotions of the vast assembly.

### Pass New Rule

At the afternoon session, Dr. J. C. Anderson of the C. M. E. church bore fraternal greetings. The response was made by Dr. R. I. Pope of Indianapolis, candidate for the episcopacy. Bishops R. A. Williams and Carter were seen on the platform. Business moved along smoothly, and there was a calm such as precedes an oceanic storm which broke by a resolution read by Rev. Joseph Gomez of Detroit to "instruct the episcopal committee to change all bishops who have served for two or more quadrenniums on a district." The resolution was adopted by a secret ballot. A motion to table the motion by secret ballot was made by Dr. H. Y. Tookes, the distinguished pastor of Greater Bethel, Chicago. This required a "yes" and "no" vote. The vote was 569 "no" and 263 "yes." The progressives won. Then it was necessary to vote by ballot whether the resolution to instruct the episcopal committee should be adopted. The vote was overwhelming—641 "yes" to 203 "no." The result of this epoch-making vote will cause those bishops who have served on districts eight years to be removed: Bishops Flipper of Georgia, Hurst of Florida-South Carolina, Jones of Ohio, W. D. Johnson of Texas, J. Albert Johnson of the Second district and W. Sampson Brooks of West Africa. This resolution and its adoption is an indication that the men of the general conference are thinking for themselves, and are determined to stand upon their own feet. The church did herself proud. In line with the voting was the election of a new chairman of the episcopal committee, Dr. "Jeff" Ransom, over Dr. Charlie Long. Dr. Tyler of California was elected chairman of the credential committee over Dr. R. T. Gordon, who had held it for several quadrenniums. The unquestioned leader in this great reform movement is the able and brilliant pastor of St. James church, Cleveland, Ohio, Rev. D. Ormonde Walker. He is a graduate of Howard university, a seminary graduate from Boston university school of theology and Harvard, and is now studying at Western Reserve while discharging the pastorate of his church in Cleveland. Bishop Flipper announced that if the resolution passed, the bishops would assign themselves, but churchmen who know their law and polity say that the action of the general conference is supreme, and even the bishops must abide by its action.

### Thursday Night

Young people's anniversary, under the auspices of the Sunday school and A. C. E. league. Bishop W. T. Vernon, "the prince of assemblies," presided. There were solos by Mme.

Florence Cole Talbert, who sang several numbers, Dr. Charles A. Stewart of Baltimore and Mrs. Pearl Winters of California. The mian address was delivered by Principal R. R. Moton of Tuskegee. He was introduced by Dr. R. W. Mance of South Carolina. Dr. Mance may be elevated to the bishopric next week. Attorney S. Joe Brown of Iowa spoke on "The Need of Teacher Training." The conference now faces its work in earnest. The rules will be adopted and it is said that an official ballot will be used. This was passed in 1924 in Louisville and is part of the discipline.

On the morning of Friday, May 11, Bishop William H. Heard took the chair. He at once informed the conference that he is willing to itinerate whithersoever the church sends him. Bishop Heard is a very unique character and is an avowed Methodist. He was once a slave and was sold on the auction block. The general conference has spoken upon the question of the removal of bishops. It has spoken in no uncertain terms, to the tune of three to one, and all are resigned.

The order of the day was the hearing of reports by Professor A. S. Jackson, Ira T. Bryant and J. G. Robinson. Professor Jackson is the efficient secretary of education. His report concluded with a recommendation of "Proposed legislation for department of education." This question will be considered at length when the report is returned from the proper committee. It is thought by some that a few of the schools will be merged and a first-class theological school established. Everybody was one the qui vive when Ira T. Bryant read his report for the Sunday School union. His work has been of a high order. A very significant feature of it is the insurance of his life for \$30,000. The policies are made over to the union. Mr. Bryant received a great ovation at the conclusion of the reading of his report. If applause indicates appreciation and esteem it is quite evident that he will be returned to office for another four years.

### A. M. E. Review Report

Dr. J. G. Robinson read his report for the editorship and management of the A. M. E. Review. It was gladly received. The church extension department is very ably represented by the Rev. S. J. Johnson of Washington, D. C. He read a report which shows that his department has accomplished more than ever before in the history of the church. Dr. Johnson is a candidate for re-election and will be returned to his office by acclamation. He was presented a Bible by Bishop W. D. Johnson on behalf of the church extension board. In turn he, Bishop Johnson, was presented a Bible by Dr. M. F. Pendergraft of Texas.

According to the rule two hours daily must be given to revision of the discipline, consequently several bills were presented. They are referred to different committees. The two most important committees are the committee on revision and the temporal economy committee. The latter passes on all bills of a financial nature. The chairman of this committee is Dr. C. A. Wingfield of Georgia; the secretary is Dr. H. Y. Arnett of Philadelphia. Among the prominent members are Drs. Elmer Reid of Tennessee, Stewart of Philadelphia,



Brogdon of South Carolina and Geo. A. Singleton of Chicago. Saturday reports were continued and the conference took a recess in the afternoon. The evening was left open for attendance upon the "Messiah" by Prof. James A. Mundy of Greater Bethel, and a group of select singers. The performance was staged at the Auditorium. Dr. H. Y. Tookes, pastor of Greater Bethel, presented Bishops A. L. Gaines and W. A. Fountain. The former in turn presented Professor Mundy a medal with a diamond. Bishop Fountain presented Miss Marie Brooks, the organist of the church, a diamond ring and flowers. The assistant to the organist was also presented flowers.

#### Bishop Jones Speaks

Sunday morning Bishop J. H. Jones delivered a wonderful sermon at the seat of the conference. Other members of the general conference filled pulpits over the city of Chicago. In the afternoon a very impressive memorial service was held for departed ministerial comrades. The report of the committee on memoirs was read by Dr. A. F. B. Hays of South Carolina. Prayer was offered by Dr. P. C. Hunt of Texas. Bishop Flipper of Georgia read the Scripture and acted as master of ceremonies. Bishop J. A. Gregg sang a touching solo. The report showed that since the last general conference six bishops, about 50 ministers and four laymen have passed out into the night of eternity. Bishop J. Albert Johnson spoke on Bishop L. J. Coppin, Bishop John Hurst on B. F. Lee, Bishop W. A. Fountain on W. D. Chappelle, Bishop W. H. Heard on W. W. Beckett, Dr. L. L. Green on Bishop J. M. Conner and Bishop R. C. Ransom on Bishop I. N. Ross. Dr. Maxwell of Ohio also spoke on Bishop Ross. The itinerants were represented by Drs. Jeff Ransom and J. A. Lindsay. The laity was represented by Dr. Bodie of Georgia. This service is usually sad, but this time the speakers so handled their characters that the audience saw beyond the marginal line of death into the realm of an endless immortality.

#### Crowd Boos J. H. Jones.

The early evening witnessed a monster Allen Christian Endeavor league service headed up by Dr. S. S. Morris and J. C. Caldwell just as the early morning witnessed a general Sunday school with Bishop J. S. Flipper as superintendent. At night the sermon was preached by Dr. H. N. Newsome of Alabama.

Monday morning the gavel was sounded by Bishop John Hurst. When he took the chair on Saturday two large baskets of flowers were presented by a combined delegation from South Carolina and Florida. The presentation speeches were made by President Sims of Allen university, Columbia, S. C., and Mrs. Yellowhair of Florida. Bishop Hurst presented Bishop J. H. Jones of Ohio to preside. The eloquent Dr. H. P. Jones of Cleveland came forward to the speaker's stand and attempted to make a presentation speech. A committee accompanied him. The conference listened for a brief space, but of Texas. The report was adopted ultimately howled him down, evidently because it feared an attempt would be made to create an atmosphere in which the action of a few days previous might be reversed. During the presidency of Bishop Jones the most important discussion was on the report of the committee

on organic union. The debate for it date of election is not set, but the was led by Bishops W. T. Vernon, leaders are of the opinion that it Fountain and W. D. Johnson. The will be on Thursday. The women of conference clamored for Bishop R. the missionary societies have asked C. Ransom, he responded, Dr. Charles that their connectional presidents Wesley of Washington distinguished and the editor of the Missionary Rehimself by delivering a scholarly corder be seated as members of the and moving address in favor of pas-general conference. Their manner of sage. There was adjournment by coming forward and stating their re-limitation and the debate was carried quest was most impressive.

#### Consider Merger

Tuesday morning the conference was opened by Bishop J. H. Jones of Ohio. After the minutes were read the left-over unfinished business of the previous day was attended to. The paramount question was that of organic union with the A. M. E. Zion church. Great speeches in favor of the measure were made by Bishop Archibald J. Carey, Chaplain George A. Singleton, Prof. J. R. Hawkins, Drs. P. A. Rogers of Louisiana, Linton of Atlanta and others. When the question was put to the house by an overwhelming majority the conference voted in favor of it. The conference will now provide the necessary machinery to put it in operation. The matter will be referred to the several annual conferences in order that the people might speak as their representatives have done. In 1930 a joint general conference will be called to further work out the details of union. It now depends upon the action taken by the annual conferences.

#### Flowers for Bishop

Bishop W. D. Johnson of Texas was presented to the conference by Bishop Jones as the presiding officer of the day. Immediately the stalwarts from that great state sent forward a delegation of two ladies and two gentlemen who presented the bishop a beautiful bouquet of flowers, and a "lone star" of lovely roses. The speaker for the ladies was Mrs. Hughes, an outstanding figure in missionary circles. Bishop Johnson was too full of emotion to respond at length, so touching was the expression of gratitude.

Dr. James W. Johnson of Louisville represented the M. E. church, South, as a fraternal delegate. He stressed the "Essentials of Methodism," and said that in this machine age our only hope is to speed up the building of manhood and womanhood. "We face a difficult task together," he said, "while touching race relations, but we face a glorious privilege together." The response was delivered by the Rev. Charles H. Wesley, Ph. D., Harvard, of the Baltimore conference and candidate for the A. M. E. review. It was a most masterful effort and at the conclusion of his address the body expressed its approbation by a well sustained applause. Dr. Wesley has easily come to be one of the leaders of the general conference.

During the afternoon session the Pullman Porters quartet sang a selection. The report of the Episcopal committee was read by the secretary, Jones of Cleveland came forward to the platform with him were the president and vice president, Drs. J. R. Ransom of Kansas and J. L. Butler of Texas. The report was adopted with little debate. There will be 18 districts as before, but Bermuda and Nova Scotia are included in the First Episcopal district, Ontario is with the fourth, Tennessee is readjusted and South America is set apart as a district. The committee recommended the election of four bishops. The

# A. M. E. Pastors Now Allowed To Serve Charge Eight Years

## Five-Year Limit Rule Revised At General Conference, And Bishops, Too, Must Rotate After Eight Years

Chicago, Ill., May 31—At 3 o'clock Thursday afternoon, May 31, adjournment, the General Conference of the A. M. E. Church which had been in session here at the Eighth Regiment Armory for three weeks, made some of the most important and far-reaching revision legislation affecting the connection. Included in this legislation are the following laws:

1. A law which provides that hereafter four laymen shall be elected from each District Conference within the bounds of the Annual Conference.
2. A law which provides that the Bishops Council shall hereafter meet annually instead of semi-annually.
3. A law which provides that no bishop shall remain longer than eight consecutive years on a district.
4. A law which provides that in future pastors shall by law be permitted to remain in a charge eight years. Heretofore five years has been the limit which any pastor might remain at a charge.
5. A law which provides that presidents of Women's Parent Mite and Home and Foreign Mission societies shall be members of the General Conference.

It is believed that none of this legislation is more important to the rank and file of African Methodism than that which permits pastors to remain in a charge for eight years. It is generally known among both pastors and laity that the five year limit has in numerous cases worked hardships upon the clergy and their congregations. Often a pastor is in the midst of a constructive program when his legal limit for serving his congregation expires, and he had to be removed at an expense which denormalized his congregation to a great extent. Eight years will give him more time to become settled in a new charge and to work out a program to its conclusion, or at least carry it on until both the new pastor and the congregation will be spared the embarrassment of a shift of leadership in midst of the program.

Chicago, Ill., May 31—The bishops of the A. M. E. Church were given the following assignments by the Episcopal committee of the General Conference, which was in session here for three weeks:

- Bishop A. J. Carey, fourth episcopal district which includes Illinois, Indiana, Michigan, Wisconsin and Iowa.
- Bishop A. L. Gaines, second district which includes Maryland, Virginia and North Carolina.
- Bishop J. A. Jones, first district, which includes Philadelphia, New Jersey, Delaware, New York and New England Conferences.

### GENERAL OFFICERS RE-ELECTED

- Prof. J. R. Hawkins, Financial Secretary.
- Rev. D. M. Baxter, Manager Book Concern.
- Dr. R. R. Wright, Editor Christian Recorder.
- Dr. J. G. Robinson, Editor A. M. E. Review.
- Rev. S. J. Johnson, Secretary Church Extension.
- Rev. G. W. Allen, Editor Southern Christian Reorder.
- Dr. E. H. Coit, Secretary of Missions.
- Prof. Ira T. Bryant, Secretary Sunday School Union.
- Prof. A. S. Jackson, Secretary of Education.
- Dr. S. S. Morris, Secretary Allen League.

Bishop W. H. Heard, third district, which includes Pittsburgh, Ohio, Pennsylvania and West Virginia Conferences.

Bishop J. A. Gregg, fifth district, to which includes Southwest Missouri, Missouri and Colorado Conferences.

Bishop W. A. Fountain, sixth district, Georgia Conferences.

Bishop John Hurst, seventh district, South Carolina Conferences.

Bishop W. D. Johnson, eighth district, Mississippi Conferences.

Bishop R. A. Grant, ninth district, Alabama Conferences.

Bishop J. S. Flipper, tenth district, Texas Conferences.

Bishop W. T. Vernon, eleventh district, Arkansas Conference.

Bishop R. C. Ransom, twelfth district, Louisiana Conference.

Bishop J. Albert Johnson, thirteenth district, Kentucky and Tennessee Conferences.

Bishop H. B. Parks, fourteenth district, Ontario Conferences.

Bishops M. W. Davis, G. B. Young and S. L. Greene were sent to West Africa, South Africa and South Conferences.



Church-1928

## R. R. MESSENGER PLACED IN CHARGE OF A. M. E. SPECIAL

As a mark of appreciation for his 30 years of faithful service in the employ of the Pennsylvania railroad,



Mr. Lowber

H. H. Lowber, 1681 Kinsey St. Philadelphia, Pa., a messenger in the passenger department of the Broad St. station, was given full charge of the A. M. E. general conference special bound for Chicago.

It is the first time in the history of the Pennsylvania road that such an honor has been accorded a member of our group. Lowber will remain in Philadelphia until the close of the Methodist

conclave and convey the delegates of the First episcopal districts back to their home.

The extra train was given the delegation on an order signed by D. N. Bell, passenger traffic manager. It was equipped with three 12-section sleepers, one baggage car, one observation car and one diner. The special left Philadelphia at noon Friday and arrived in the Windy City at 7:45 a. m. Saturday. Ninety ministers and their wives made the trip.

Lowber is well known in fraternal and church circles in the Quaker City. He is a member of the Allen A. M. E. church and has been superintendent of the Sunday school for 30 years. He has served on the trustee board for 32 years and is district superintendent of the South Philadelphia district Sunday school. This office he has held for seven years. Besides being a member of the A. M. E. publishing board, he is a 32d degree Mason and an Odd Fellow. He is married and the father of one child.

## 8TH REGIMENT ARMORY SCENE OF BIG MEET

Thousands Gather in

Windy City

The Eighth Regiment Armory in Chicago is

armory place

of hundreds of delegates and thousands of visitors in attendance upon the general conference of the African M. E. church.

The conference was officially opened on Monday, May 7, at 10 o'clock Sunday morning. Bishop of South Africa, preached a sermon which sounded the keynote of the approaching conference.

In the afternoon Bishop W. Sampson Brooks of West Africa was the preacher. At a monster young peoples' meeting in the afternoon, Drs. Julian C. Caldwell and S. S. Morris were the principal speakers. The former is being spoken of for the bishopric, and the latter is the secretary of the Allen Christian Endeavor league. The day was crowned by an excellent musicale under the direction of Prof. Hugh Buchanan. Over 100 trained voices participated. At all of these services the armory was crowded to its utmost capacity of about 6,000, with many on the outside.

Monday morning promptly at 10 o'clock, the general conference was called to order by H. Blanton Parks, senior bishop of California. Each of the associate bishops took part in the program. The quadrennial sermon was preached by Bishop W. D. Johnson of Texas. Holy communion was administered to the episcopates first, then to the general officers and members. Recess was taken until the evening, when a very unique reception of welcome was held. The chief address of welcome was delivered by Hon. William Hale Thompson, mayor of Chicago. He was most ably introduced by Bishop Archibald J. Carey as "the greatest friend of our Race in the world." A telegraphic message was read from the governor of the state, Hon. Len Small. Other speakers who delivered addresses were Bishop R. A. Carter, Hon. George T. Kersey, of the Illinois legislature; Dr. L. K. Williams, who welcomed the conference in behalf of the Baptists of Chicago.

### Business Begins

Hon. Robert S. Abbott, owner of the World's Greatest Weekly, The Chicago Defender, delivered a pointed and forceful address of welcome on the part of the Chicago press. He pointed out very vividly how the white and non-white races are learning to live together in this great metropolis. A moving and thrilling address on behalf of Greater Bethel was made by the entertaining pastor, Dr. H. Y. Tookes. Colonel Otis Duncan of the "Gallant Eighth" spoke words of welcome and inspiration. The response on behalf of the general conference, was delivered by Bishop W. A. Fountain of Alabama. Bishop A. L. Gaines, the host, was master of ceremonies. Music was furnished by the Greater Bethel choir, directed by Prof. James A. Mundy.

Tuesday morning at 9 o'clock the general conference was opened by the senior bishop. The roll was called and the complete organization was accomplished in the afternoon.

Dr. R. S. Jenkins of Dallas, Texas, was continued as chief secretary after a spirited ballot. Prof. Ira T. Bryant made a strong contention for lay representation on the episcopal committee. Bishops R. C. Ransom, W. H. Heard, J. H. Jones and J. S. Flipper sustained their reputations as able parliamentarians and debaters.

The various committees appointed by the general superintendents of districts were read. The most interesting of these committees is the episcopal committee, which assigns the bishops. It is composed of the W. H. Mayhew, Dr. E. H. Coit of New York, secretary of missions, delivered an address, "Why Foreign Missions." The contest will be close and keen. There is also some progressive legislation to be proposed. There will be an attempt to pass a bill to establish a connectional theological school and an ambitious attempt will be made to adequately provide for the conference claimants. Two hours daily will be spent in the revision of the discipline. It is evident that the bishops and delegates are imbued with a high resolve to do only those things which will conserve the values of the church.

### Outstanding Characters

One of the most obvious things to be seen on the inside of the armory is a beautiful and artistic sign which calls the attention of the conference to the necessity of constant prayer. All of the sermons and prayers have been characterized by a note of evangelism. The conference is living up to the essentials of Methodism, "religion in earnest." The names of Bishops Richard Allen, Morris Brown, Paul Quinn, Payne and Turner always bring applause and a quickening sense of loyalty to high idealism and denominational patriotism.

The conference contains some able men. Dr. R. R. Wright, Ph. D., editor of The Christian Recorder, the Race's oldest newspaper, studied in Berlin, received his master's degree at the University of Chicago. Gilbert H. Jones is a doctor of philosophy from Jena; Charles Wesley of Howard university is a Ph. D. from Harvard; Drs. D. H. Sims of Allen university and J. H. Lewis of Morris Brown are masters of arts from the University of Chicago; Chaplain G. A. Singleton is a master from Boston Harvard, and is working for a Ph. D. degree in the University of Chicago. There are many attending the conference who are from Harvard, Yale, Columbia, Fisk, Wilberforce, Howard and Lincoln. Many of the outstanding men are candidates for election to the episcopacy and general officership. Among the many aspirants for the bishopric, four will probably be elected. It is said that Drs. R. R. Wright, Noah Williams, A. J. Wilson, J. C. Caldwell, R. B. Smith, R. W. Mance, R. A. Grant, J. A. Lindsay, S. L. Green, M. H. Davis, J. C. Anderson and G. B. Young will be seriously considered when the election takes place next week. If Dr. Wright is elected, the Christian Recorder will be elected. The opinion is that the contest will be between Chaplain George Singleton of South Carolina and R. J. C. Beckett of Philadelphia. The other general officers will, in all probability, be returned, as they have no opposition save Prof. Ira T. Bryant, whom many think will again retain his post.

On Tuesday night a general missionary mass meeting was held. An African quartet sang. Bishop J. A. Gregg spoke on "The Imprisoned Splendor of Africa." Bishop W. Sampson Brooks spoke on "Eight Years

A. M. E.

Campaigning for Christ in Africa," and Bishop W. T. Vernon on "The Appeal of Foreign Missions to the Individual Christian." The work in the West Indies and South America was spoken of by Drs. D. P. Talbert and W. H. Mayhew. Dr. E. H. Coit of New York, secretary of missions, delivered an address, "Why Foreign Missions."

### An Unique Feature

Wednesday night was given to an educational mass meeting. Among the many able speakers were President John H. Lewis of Morris Brown, Dr. Gilbert Jones of Wilberforce, Dr. A. S. Jackson of Texas, the educational secretary, Dr. E. C. Mitchell of Northwestern, and Dr. D. H. Sims of Allen university. This program was unique and indicates in a positive way the advance of the church and Race educationally since the days of slavery. President Sims impressed the audience with "The Changing Emphasis." The bishops will make their reports this week and next week the election will take place.

### Bar Laymen

Membership on the episcopal committee of the A. M. E. church was restricted to clergymen at the Wednesday morning session.

The delegates voted 540 to 44 to bar laymen from serving. The vote ended a four-year fight over the question, which was raised by Ira T. Bryant of Nashville, Tenn., editor of The Young Allenite. Bryant and his followers had predicted that one of his men would surely be elected to the council. This body of men has to do with the passing on the character and efficiency of the bishops of the A. M. E. church. The Rev. R. F. Jenkins of Waco, Texas, was elected general secretary.

A fight in the conference is predicted this week over the question of allowing Bishop Archibald J. Carey of Chicago to retain his title. Bishop Carey is a member of the civil service commission here and objections have been raised to his holding a political office. Bryant is said to be the leader of the forces opposed to Carey's holding the title.

## Term Placing of Bishops "Raw Deals"

The Eighth Regiment armory, 35th St. and Giles Ave., the scene of the 28th quadrennial session of the African Methodist Episcopal church, was literally transformed into a madhouse Tuesday afternoon when the Episcopal committee submitted its recommendations for the assignments of the 18 bishops.

The session was perhaps the stormiest since the conference got underway two weeks ago, and one that will

be long remembered because of the radical changes the committee made this year in making the assignments.

### First District Displeased

Delegates from the First district, comprising New York, England, Delaware, Bermuda and Nova Scotia, were the first to voice their disapproval. They had asked for Bishop J. Albert Johnson, but got instead Bishop Joshua H. Jones.

The surprise of the afternoon was the assignment of Bishop Archibald J. Carey, a member of the Chicago civil service commission, to the Fourth district, which comprises Chicago, Indiana, Illinois, Michigan and Ontario. The fight for this post was between Bishops Carey and Gaines. Bishop Gaines was assigned to the Second district. Because of the dissatisfaction expressed by the delegates Bishop R. C. Ransom, the presiding officer, ruled that the committee's report be recommitted, but the committee refused to meet. The appointments stood.

### The Appointments

The committee recommended that the episcopal districts be as follows: Bishop Joshua Jones, First district—New Jersey, New York, New England, Delaware, Bermuda and Nova Scotia.

Bishop A. L. Gaines, Second district—Baltimore, Virginia, North Carolina and western North Carolina.

Bishop W. H. Heard, Third district—Ohio, north Ohio, West Virginia, south Ohio, Pennsylvania.

Bishop A. J. Carey, Fourth district—Indiana, Illinois, Chicago, northwestern Michigan, Ontario.

Bishop J. A. Gregg, Sixth district—Missouri, Kansas, Colorado, north Missouri, southwest Missouri, Nebraska.

Bishop W. A. Franklin, Sixth district—Georgia, north Georgia, southwest Georgia, Atlanta, Macon, south Georgia, Augusta, Americus.

Bishop John Hurst, Seventh district—South Carolina, Columbia, southwest South Carolina, Piedmont, Palmetto, central South Carolina.

Bishop W. D. Johnson, Eighth district—Mississippi, central Mississippi, north Mississippi, northeast Mississippi, east Mississippi, northwest Mississippi.

Bishop R. A. Grant—Ninth district—Alabama, central Alabama, east Alabama, south Alabama, and west Alabama.

Bishop W. Sampson Brooks, 10th district—Texas, central, northeast Texas, west Texas, southwest Texas, north Texas, Mexico, Rio Grande, east Texas, northwest Texas.

Bishop J. S. Flippen, 11th district—Florida, east Florida, south Florida, central Florida, west Florida, middle Florida.

Bishop W. T. Vernon, 12th district—Arkansas, west Arkansas, south Arkansas, east Arkansas, central Arkansas, northeast Arkansas.

Bishop R. C. Ransom, 13th district—Louisiana, central Louisiana, and southwest Louisiana.

Bishop J. A. Johnson, 14th district—Kentucky, west Tennessee, Tennessee, east Tennessee.

Bishop H. B. Parks, 15th district—California, Puget Sound, Oklahoma, central Oklahoma, northeast Oklahoma, home, south California.

Bishop M. H. Davis, 16th district—Monrovia, Liberia, West Africa, Sierra Leone, Gold Coast.

Bishop G. B. Young, 17th district—Cape Colony, Transvaal, Natal, Zululand, South Africa, West Indies, Bahamas.



# A. M. E. CHURCH CONFERENCE OPENS SESSIONS AT ARMORY

*Bishops, General Officers, Delegates and  
Camp Followers Receive Hearty*

*5-Welcome Here*

## Citizens Give Churchmen Keys to the City, Many Interesting Affairs Planned

**Scores of Candidates for  
High Offices. Nearly Every  
ry Officer Has An Opponent.  
Bishops As Well As  
General Officers Will Be  
Elected.**

(By ANP)

The program for the next four years' work of the African Methodist Episcopal Church will be outlined at the general conference of the denomination which opened here at the Eighth Regiment Armory Monday morning.

Everything was in readiness when the conference got under way. The home of the famous Eighth Illinois regiment has taken on an ecclesiastical aspect. Khaki uniformed soldiers have been replaced by frock-coat ministers and colonels, lieutenant-colonels, majors and the like have given way to bishops and church officers. The change is almost astounding. The medical detachment rooms serve as the "ladies rest room" and over the old familiar signs "Company D", "Company F", et cetera indicating that such rooms are the company headquarters, are now such placards as: "Bishop's Room," "Financial Secretary—Private" and so on down the line.

As Dr. J. H. Harmon put it, "The armory is looking real churchy" and so it is. The conference is being held on the main floor, with the delegates seated in the audience and the bishops and church officers in the high places on the platform. Around the walls are numerous booths, and exhibits. To add to the convenience of the visitors, a sub-station of the Chicago post office has been established in the armory and a telegraph office.

From the program which was handed out at the opening meeting the delegates are in for a busy time. The conference has been duly organized, and welcomed to the city and state now comes the real business.

Every day has been chuckful of work for bishops, general officers and delegates, with general sessions and committee meetings in progress. Tuesday evening the conference was devoted to the subject of mission work. Bishop J. A. Gregg, who recently returned from Africa and Bishop W. Sampson Brooks told of the missionary work which the denomination is accomplishing in Africa and Rev. D. P. Talbot and W. H. Mayhew outlined the work effected in the West Indies. "Why Foreign Missions" are necessary was pointed out by Dr. E. H. Coit, of New York City and Bishop W. T. Vernon made an earnest appeal that foreign missionary work be supported more largely by the church and told of "The appeal of Foreign Mission to the Individual Christian."

With Bishop W. A. Fountain presiding Wednesday evening, just what the African Methodist Church is doing to promote education in this country was cited by various college presidents, including Dr. John W. Lewis, president of Morris Brown University, Atlanta, Ga.; Dr. Gilbert Jones, president of Wilberforce University; Prof. A. B. Cooper, president of Edward Waters College, Jacksonville, Fla.; and Dr. D. H. Sims, president of Allen University, Columbia, S. C.

### Plant to Expand Work

The reports showed that the A. M. E. Church was operating 15 college in the United States and one in South Africa. Through these institutions, thousands of men and women of our group have

received an education and hundreds are graduated annually. Plans to expand the work of several institutions were outlined and received with much enthusiasm.

### Program for Coming Week

Following the concert Friday evening at which time Bethel choir, under the direction of Prof. Jas. A. Mundy will render "Handel's Messiah," the convention will get down to business again. Saturday morning, Dr. Robert R. Moton, principal of the Tuskegee Institute, will deliver an address and Saturday night will be given over to the Women's Parent Missionary Society, with Mrs. Mary F. Handy presiding.

Sunday will find the bishops visiting ministers filling the pulpits of local churches and Sunday evening a mass meeting will be held, also memorial services. Conference will convene again Monday morning with Bishop W. D. Johnson presiding. Each day will be consumed by business sessions and the high lights of the evening meetings will be a pageant Monday evening, directed by Miss Mattie Davis, another pageant, "The Devil in the Church."

J. S. McCoo will be present on Wednesday evening and Friday night the churchmen will be addressed by Chicago's mayor, Wm. Hale Thompson.

### 4 Bishops to Be Elected

While there is unusual interest in everything that will be done at the general conference of the A. M. E. Church, which got under way at the Eighth Armory, the one thing upon which the spotlight is most directly focused is the election of bishops.

According to the edict issued prior to the meeting, four ministers will be elected to the bishopric. To fill these four places there are scores of worthy candidates. In fact it seems that every state has at least one "favorite son" and some have two or three. Those seeking the places have been hard at work for some time and the campaign literature plan would do any organization credit.

Cards are being handed out promoting the cause of this one and that one and pamphlets setting forth the pictures and reasons why several candidates should be elected have been distributed.

Among those listed as the outstanding candidates are Dr. R. R. Wright, Jr., Philadelphia, Dr. S. J. Johnson, of the church extension board; Rev. A. J. Wilson, North Carolina's choice; Rev. Noah H. Williams; Rev. William Rick, both of Missouri; Dr. R. W. Mance, South Carolina; Rev. J. A. Lindsay, Georgia; Rev. J. H. Smith, Texas; Rev. S. L. Greene, Arkansas; Rev. Daniel J. Brown, Newark, N. J.; Rev. J. C. Ander-

son, Pennsylvania; Dr. James W. Walker, Alabama; Dr. W. G. Alexander, Georgia; Dr. M. F. Sydersm, Connecticut.

Rivalling the election of bishops is that of the general officers of the church. Practically every officer will have an opponent but apparently many of the old officers will be re-elected. Especially is this true in the case of John R. Hawkins, financial secretary of the denomination. Mr. Hawkins has held the office for several years and has served efficiently and effectively. Under his administration the denominations' finances have grown considerably and through his efforts several of the church schools have received large donations from philanthropists.

Any way there is going to be a real fight for the high places of the church and everybody is watching the outcome with interest.

### Notables at Church Conference

Prominent churchmen from all sections of the country and Africa and the West Indies, swarmed Chicago in attendance upon the general conference of the African Methodist Episcopal Church which is in session here. The group includes bishops, ministers, educators and laymen.

The bishops who are attending are: Bishops A. J. Carey, A. L. Gaines, W. H. Heard, J. Albert Johnson, J. H. Jones, J. S. Flipper, W. A. Fountain, W. D. Johnson, John Hurst, R. C. Ransom, W. T. Vernon, W. S. Brooks, J. A. Gregg and W. B. Parks.

The general officers are: Rev. D. M. Baxter, business manager of the Book Concern, Philadelphia; Dr. R. R. Wright, Jr., editor of Christian Recorder, Philadelphia; Dr. E. H. Coit, secretary of Missions; A. S. Jackson, secretary of education; J. G. Robinson, editor of the A. M. E. Review; Ira T. Bryant, secretary of the Sunday School Union; Rev. G. W. Allen, editor of the Southern Christian Recorder; Rev. J. D. Barksdale, editor of the Western Christian Recorder; S. S. Allen, editor of the Allen Endeavor League; Rev. W. H. Butler, church historian and Rev. J. H. Harmon of Atlanta, Ga.

Among the prominent laymen are: J. M. Avery, Durham; Attys. F. B. Ransom and E. G. Tidrington, Indianapolis; Dr. W. H. Harris, Athens, Ga.; and Judge Scipio A. Jones of Little Rock, Ark.

## BISHOP HANKINS 'UNFROCKS' EIGHT U. A. M. E. MINISTERS

At a meeting of the general board of trustees and executive committee of the general conference of the United A. M. E. church, of which

the Rt. Rev. A. D. Hankins, is senior bishop, resolution were passed and adopted unanimously ordering the name of eight ministers stricken from the roll of the church.

The resolutions stated that these high officers of the church had violated their oath of the ministry by collecting funds in the name of the United A. M. E. church or failing to make proper financial reports to the executive committee. Those named in the resolutions were the Revs. S. A. Mathias and J. H. Bowles of South Bend, Ind.; J. H. Hicks, Grand Rapids, Mich.; C. M. Fant, Council Bluffs, Iowa; W. T. Stone and W. C. Walker of Ohio, and J. H. Cook and John Breazel of Chicago.

Bishop Hankins, founder of the church, which was established in 1906, stated that the general conference had been embarrassed by receiving complaints from business men in various cities who said they had made donations to certain ministers of the connection, but were later advised that the parties soliciting funds were not in good standing with the church. This evil, he says, he intends to correct by officially unfrocking those responsible for it.

## Women Playing Big Role In A. M. E. Meet; Texan Is Foremost

Chicago, Ill.—(ANP)—Among the many delegates and lay members in attendance at the 25th quadrennial general conference of the A. M. E. church, are to be seen a great body of women who are conspicuous in all proceedings of the general officers. Many are acting as delegates and are to be observed upon the speakers' platform at every session and others are members of the various committees and several are serving as alternates to other regular delegates. Amid the bustle and hustle of the great convention, their presence lends an atmosphere of sincere friendliness and cooperation within the church.

Mrs. E. M. Hughes of Cameron, Texas, connectional president of the Women's Home and Foreign Mission Society, is among the foremost women delegates and occupies a conspicuous place on nearly every program. Another is Mrs. Mary F. Handy of Baltimore, Maryland. She is the connectional president of the Women's Parent Mite Mission Society. Mrs. P. Erlyne Osborne of Kansas City, national instructor hair and beauty culture of the Mme. C. J. Walker Mfg. Co., is the associate editor of the Women's Missionary Recorder. These prominent women, together with Mrs. Minnie S. Pearson, wife of the president of the Bankers' Fire Insurance Co., Mrs. S. G. Simmons, Mrs. W. D. Johnson, Mrs. J. A. Fountain, Mrs. D. L. Childs, Mrs. E. W. O'Neal, Mrs. Blanche Nottingham, Mrs. R. C. Chappelle, Mrs. J.

Robinson, Mrs. Esther Isaacs, Mrs. Ida Mae Moten, Mrs. K. Bertha Hurst, Mrs. Annie M. Wortham, and Mrs. M. A. Carr form a galaxy of women who make the general conference blaze with feminine charm as well as religious enthusiasm



Church-1928

# JACOBS IS POPULAR WINNER

## Matthews Also Elected— Madison Of Pittsburgh Withdraws

ST. LOUIS, Mo., May 17.—The Rev. F. M. Jacobs, of Brooklyn, N. Y., was elected Bishop of the A. M. E. Zion Church Monday afternoon. In furtherance of the activities of the 28th Quadrennial Conference, nearing its closing week at the new Coliseum.

Dr. E. L. Madison, of Pittsburgh, who was an aspirant for the bishopric and Jacobs' nearest opponent, secured the conference floor and made an eloquent speech, withdrawing from the race. A motion that Dr. Jacobs be elected by acclamation prevailed, breaking a "dead-lock" vote.

Bishop-elect Jacobs, until his election Monday, was general secretary of the A. M. E. Zion Church. He has a most useful record of devotion to the interests of the church of which he has long been a proponent in all that means the upbuilding of that institution and his race. He is a native of Camden, S. C., was graduated from the theological department of Howard University and from Long Island Hospital medical school. He has been engaged in the practice of medicine for 27 years. Bishop Jacobs is a son-in-law of the late Bishop T. H. Lomax of Charlotte, N. C.

Dr. W. W. Matthews of Washington, D. C., was elected to the bishopric last Thursday during a heated contest. Matthews was elected on the second ballot, receiving 307 votes, which were two more than was necessary to elect. He left the race when the first count was made. This splendid record as secretary of foreign missions was given as a cause for Rev. Matthews' election.

Friday night was Livingstone Col-left night, when a financial effort was put forth to complete a campaign fund of \$250,000 to be used for buildings of the denominational school of Salisbury, N. C.

### Dr. Moton Cites Facts

Dr. R. R. Moton, principal of Tuskegee Institute, foremost reformer of the age, was the principal speaker of the evening. In explaining a solution for greater racial progress, he congratulated the strides the A. M. E. Zion Church had made along religious and educational lines.

"I am a 'hardshell Baptist,'" declared Dr. Moton, "but I love my race better than anything else in the world, even unto my religion. If I had to give up one of the two things I love, it would be religion. There is more revolution and evolution in this age than at any time in the history of the world," continued the speaker. He deplored the fact that there were so many religious denominations among our church folks. Dr. Moton said if all denominations among our people would combine on fundamentals that affect the race, there would be a heaven on earth. "It is our religion that divides us," continued the speaker, "while the churches are providing adequate religious training. A solution must also be found for further racial advancement, or disaster will befall both church and society."

### Religion Is Secondary

"When anything is to happen that concerns the white race, they drop West Africa, the annual sermon by Bishop William Decker Johnson of Texas and the Episcopal address read by Bishop Joshua H. Jones of Ohio; addresses by Dr. Gilbert A. Jones, president Wilberforce University; Dr. A. S. Jackson, secretary of education; Major R. R. Moton, Tuskegee Institute; Dr. D. A. Graham, president Monrovia College, Monrovia, Liberia; Dr. E. H. Coit, secretary of missions; Dr. James C. Anderson, fraternal delegate from the Colored Methodist Episcopal Church, and the rendition of Handel's Messiah at the City auditorium on Friday night.

Affecting the peace and harmony of the session and the general well-being of the denomination, the two most dangerous features were the effort to place laymen on the Episcopal committee and the resolution to change all bishops and assign them to new fields.

Ira T. Bryant, secretary of the Sunday School Union, had been elected leader of his delegation and recommended for a place on this all-important committee before which all bishops must appear and make report of their work, and complaints against bishops are made. Mr. Bryant's contention was that the law requires this committee to be elected; that there is nothing in the law

to prohibit the election of a layman, and on these grounds claimed his place.

Bishop Joshua H. Jones, who desired return to the Third district for the third quadrennium, made a forceful speech against such a radical departure from the custom long in vogue. Bishop R. C. Ransom of Nashville joined Mr. Bryant in the contention that laymen are entitled to serve on this committee and warned against denying to them what is justly theirs in the church which they support and sustain. Pointing his finger, he earnestly warned, "We do a dangerous thing when we deny these laymen what is justly theirs."

A dangerous crisis was reached when Dr. Joseph Gomez of Detroit introduced a resolution to "instruct the Episcopal committee to move all the bishops and assign them to new fields. Dr. H. Y. Tookes moved to lay the resolution on the table.

There was confusion among the bishops when the presiding officer, Bishop J. Albert Johnson, put the motion including the proviso that the vote be by ballot. Bishops W. H. Heard, Joshua Jones and others contended that the provision for a vote by ballot was not included in the motion. Bishop Johnson called Dr. Tookes to the platform and he affirmed that he did include such provision. Bishop Johnson then stated the motion and the conference proceeded to ballot, with the result that there were 263 for and 569 against the motion to table.

Bishop J. S. Flipper, rising to a question of personal privilege, argued that it would be a mistake to pass such a resolution, declared the bishops have only submitted to assignments by the Episcopal committee out of courtesy. Then, vehemently, the Bishop threatened, "If you pass this resolution the bishops will assign themselves!" The resolution was passed by a vote of 641 for and 203 against.

There is a movement to secure exemption from the resolution for Bishop Joshua H. Jones, of Ohio, on account of his relationship to Wilberforce University; this will bring the whole matter up for discussion, but indications are that there will be no such exception made. The argument is that to do this will open the way to undo what has been done in this respect.

The election of bishops and general officers will be held this week and the great army of candidates will have "heard of their fate," and about 85 of the 90 candidates will have passed up the "salt river."

Leaders in the race for the bishopric are Drs. R. R. Wright, Philadelphia; R. A. Grant, Florida; S. L. Greene, Little Rock; G. B. Young, Texas; M. W. Thornton, New York; M. H. Davis, Baltimore; S. P. Felder, J. J. Morant, J. H. Hair, Mis-

issippi; H. E. Stewart, New Orleans; P. C. Cole, New York; F. R. C. Durden, Mississippi; R. W. Mance, South Carolina; J. A. Linsey, Georgia; Charles Sumner Williams, St. Louis; Noah Williams, Kansas City, and W. H. Peck, Kansas City, Missouri.

It is predicted that Dr. John Hawkins, secretary of finance, and Dr. J. S. Johnson, secretary of church extension department, will be elected by acclamation. Dr. E. H. Coit, the secretary of missions, will be opposed by Dr. L. L. Berry of Virginia. Dr. S. S. Morris will have no rival for the position of Allen League secretary. Candidates for business manager are T. W. Wiseman, Michigan.

Drs. J. C. Beckett, W. E. Guy and Dr. Singleton are the leaders in the race for the Christian Recorder, while Dr. John Harmon is competing with Dr. G. W. Allen for the editorship of the Southern Christian Recorder. Dr. J. D. Barksdale, present editor of the Western Recorder; Rev. J. H. Wilson, California, and Dr. R. A. Adams are the contestants for the Western Christian Recorder.

Dr. J. G. Robinson has a pretty fair field and it is freely predicted that he will be easily re-elected as editor of the A. M. E. Review. And, of course, no one doubts the re-election of the fiery scourge, Ira T. Bryant, as secretary of the Sunday School Union.

A very prominent figure is Mrs. W. D. Johnson, wife of Bishop W. D. Johnson, of Texas, who leads a prayer service each day from 11 to 11:30, and the fact that to date this has been the most quiet and orderly session of the general conference for many years is being attributed to the insistence on prayer by Mrs. Johnson.

A.M.E.Z.



# ZION CONFERENCE CLOSES 28TH SESSION; EQUAL REPRESENTATION PASSED; JONES LOSES FIGHT; NEAR RIOT OVER BALLOT STUFFING

By Staff Correspondent

ST. LOUIS, Mo., May 23.—The 28th Quadrennial session of the A. M. E. Zion Church closed here Monday night, having opened May 2 and continued through the 21st. In many instances this session will go down in history as the most progressive, daring and independent meeting ever held by that body. Some very important laws were made, passed upon, and some very plain statements uttered with respect to the future operation of executive matters and matters of finance. Charges and counter charges coming from the Episcopacy were made and rumors of ugly positions were constantly afloat as the session moved on. These suspicions, rumors, and charges in the main were made under the leadership of Bishop E. W. D. Jones of Washington, D. C., who first started his tirade on Bishop Caldwell a year or more before the conference, and then switched on Bishop L. W. Kyles. Jones was rather free in his printed matter and in the writing of letters in his effort to disrobe the venerable senior Bishop. He charged in a letter to at least one Bishop that he had sufficient data to send Bishop Caldwell to the penitentiary. Failing in this he brought statements to question the character and financial operations of Bishop L. W. Kyles. He used the official organ of the Church, the Star of Zion, for his attack, and as much of the secular press as cared to use his matter.

When the committees were announced for their respective work, and among them was the committee on finance, Bishop Jones who at that time appeared to be starring as a great leader and advocate of justice, arose and stated to the chairman that he had some matters to present to the finance committee, and if he would be privileged to present them, it would prevent the necessity of bringing them before the General Conference as he would do if he could not reach the committee. This statement set the convention thinking and the long-awaited-for episode between the two bishops was now apparent. Bishop Kyles arose in a very calm and deliber-

ate manner and made substantially this statement: "If Bishop Jones intends to carry matters before the finance committee such as he has been giving the Star of Zion, the Associated Press, and the secular press, I challenge him to bring his charges and state them before this general conference. His charges and statements were not made to any committee, and I demand that he come in the open and face the public gaze, and not try to play the game of hide and seek." (Heavy and continuous applause).

Well, the following day Bishop Jones made some effort to present matters before the general conference. He read out about twenty-four allegations, which according to the record as submitted proved mere suspicions and a cowardly attempt to destroy the influence of Bishop Kyles as becomes the leader of the great A. M. E. Zion Church. Bishop Kyles in a very easy manner presented checks, vouchers, orders and receipts, denying every statement made by Bishop Jones, and further showed that it was Jones' effort together with a few others of his kind to slander the name of W. H. Goler, to destroy the influence of Kyles, and his effort proved nothing more or less than niggardly suspicion based upon a prejudiced mind, a corrupt and degenerate heart. The attack of Jones will go down in the record of the Church as the most cowardly, sneaking and belly-crawling conspiracy ever uttered or attempted by a member of the A. M. E. Zion Church. This leader had a few with him, but they were the victims of the devil-daringness of Bishop E. W. D. Jones whose efforts at slime and filth cannot be equaled.

## Election of Bishops

I watched the activity of the consecrated episcopates; I was led to believe that only one Bishop desired the election of any more bishops. When the vote was taken, Bishop Kyles announced that he voted for twelve Episcopal districts, making it possible to elect two. Bishop Jones was seen to wane, not only in action, but in voice which is a special feature of his character, except his disposition to destroy and to intimidate those who represent an independent thought, if it happens to be in the path that he desires to travel.

## Laymen Get Equal Representation

Of special importance was the decision to grant laymen equal representation at the General Conference. This ruling was received with much enthusiasm and ends a fight which has been going on for some time. Laymen, contending that they support pastors, presiding elders and bishops, have sought equal representation for a number of years. The result this year is expected to aid materially the advancement of the great denomination.

At the same time the report of the church folk. In a second, several hundred of them had swarmed around the tellers, questioning the report they were about to bring to the conference floor regarding the ballots. Many of the delegates went to an extreme to demonstrate the kind of interest they had in their particular candidate. The feeling was intense among the brethren.

The plan for organic union was approved and if suitable arrangements can be made and carried out, the African Methodist Episcopal Church and the African Methodist Zion Church will be merged, making perhaps the strongest and most influential organization among Negroes in the world. The plan received the unanimous endorsement of the body, and the action was reported to the general conference of the African Methodist Episcopal Church by wire.

Recommendations of the committee on church extension and home missions were adopted, which provided for an increase in appropriations for this work, and for special supervision and more careful scrutiny of the operations of the department.

All of the reports submitted have indicated clearly the rapid and substantial growth of the African Methodist Zion Church. In practically every field of mission and religious work, the denomination is making great strides forward. Progressive men are at the helm and the old ship is moving forward.

The newly elected Bishops, namely, Bishop F. M. Jacobs of Brooklyn, N. Y., and Dr. W. W. Matthews have been busily engaged receiving congratulations from friends here and abroad. Thus far the following general officers have been elected: General Secretary, Rev. H. C. Weeden, Louisville, Ky.; financial secretary,

Dr. W. H. Goler, Salisbury, N. C.; manager of publication house, R. W. Sherrill, Salisbury, N. C.; editor of Star of Zion, Dr. W. H. Davenport, Charlotte, N. C., editor of Sunday School literature, J. Francis Lee, Charlotte, N. C.; secretary of education, J. W. Young, Greenville, Tenn.

The election of general officers of the Women's Home and Foreign Missionary department resulted as follows: President, Mrs. Daisy V. Johnson, Birmingham, Ala.; vice president, Mrs. S. D. Davis; recording secretary, Mrs. L. Evans-Pierce, and corresponding secretary, Mrs. A. L. Anderson.

## Laid Religion Aside

Before the tellers made their report, a deep, low voice, like a clap of thunder from a clear sky, cried out: "Brethren, this ballot box has been stuffed and the election of Davis is fraudulent." The announcement stirred the wrath of the gigantic body of the church folk. In a second, several hundred of them had swarmed around the tellers, questioning the report they were about to bring to the conference floor regarding the ballots. Many of the delegates went to an extreme to demonstrate the kind of interest they had in their particular candidate. The feeling was intense among the brethren. Bishops pled for order, and demanded that the crisis come when C. E. Tucker, preacher-lawyer, of Key West, Fla., laid his religion down long enough to express his attitude toward Bishop J. W. Martin of the Eleventh Episcopal District, who supervised the tellers in counting the ballots. Bishop Martin had previously declared that the election of Rev. Mr. Davis was fraudulent.

The preacher from Key West said Bishop Martin "lied." He was persistent in his public denouncement of the bishop, using caustic applications attempt to bring on a physical battle group of peacemakers. When quietness was somewhat restored, Bishop E. W. D. Jones sought to exercise his ecclesiastical influence to have the Rev. Tucker apologize to Bishop Martin in open conference, which he refused to do.

In an explanation to the General Conference, Bishop Martin related that he detected two packages in the ballot box as he was escorting the tellers up a stairway leading to an ante-room in the Coliseum, where the votes were counted. Upon investigation, he said, it developed that one of the packages contained 10 ballots and the other four. Bishop Martin said, "Brothers and sisters, I have been grossly insulted more than I have ever been by any man. I have respect for this Gen-

eral Conference. It does not mean anything for me to cheat." The votes of the conference were again polled. On this ballot, Dr. Whit-ted won the election as secretary of the Ministerial Brotherhood.

## Bishop Kyle Vindicated

Following the presentation upon the conference floor of so-called evidences of irregularities in the Department of Finance of the A. M. E. Zion Church of which Bishop L. W. Kyles is president, the Bishop presented a lengthy statement, vouchers, cancelled checks, correspondence, and much other data, which furnished the General Conference complete and ample proof that all of the transactions of the Board of Finance had been conducted open and above board, that the various departments, particularly the church extension, and Home Mission Department, had not only authorized but approved every action in which it was concerned.

The General Conference did not take any action out of courtesy of the persons involved. Bishop Kyles satisfied the Conference that the affairs of the Financial Board had been conducted with the most scrupulous and honest methods.

## Laymen's Bill Adopted

A constitutional amendment necessary for putting into effect statutes whereby in the future, bishops and their wives, general officers and connectional board members will be barred from voting in the General Conference, was adopted by the conference. The legislation is said to be of especial importance in that it will grant to laymen equal representation in the General Conferences, privileges they have been seeking for a number of years.



Church-1928

A.M.E.Z.

# With Election of Bishops Out of Way, Zionists Turn to Constructive Program

## Decide That Lay Members Should Have Equal Representation in Affairs of the Connection—Approve Proposal to Unite

ST. LOUIS, May 21 (By Staff Correspondent, Associated Negro Press).—With the election of bishops out of the way, the delegates attending the General Conference of the African Methodist Episcopal Church, which is in session here, turned their attention to the outlining of a program which would serve as an impetus to the progress of the church.

Of special importance was the decision to grant laymen equal representation at the General Conference. This ruling was received with much enthusiasm and ends a fight which has been going on for some time. Laymen, contending that they support pastors, presiding elders and bishops, have sought equal representation for a number of years. The result this year is expected to aid materially the advancement of the great denomination.

At the same time the report of the laymen's bill was made, it was also decided to abolish all ex-official membership in the body and that in the future bishops would have no vote in the general conference except when presiding. The last rule was somewhat a surprise but was accepted graciously.

The plan for organic union was approved and if suitable arrangements can be made and carried out, the African Methodist Episcopal Church and the African Methodist Zion Church will be merged, making perhaps the strongest and most influential organizations among Negroes in the world. The plan received the unanimous endorsement of the body, and the action was reported to the general conference of the African Methodist Episcopal Church by wire.

Recommendations of the committee on church extension and home missions were adopted, which provided for an increase in appropriations for this work, and for special supervision and more careful scrutiny of the operations of the department.

All of the reports submitted have indicated clearly the rapid and substantial growth of the African Methodist Zion Church. In practically every field of mission and

ates went from the sublime to the ridiculous in interest of candidates who sought an elective office.

Dr. C. S. Whitted of Philadelphia led on the first ballot for the office of secretary of the ministerial brotherhood. When a second count was taken it was noted that Whitted's strength had decreased from 140 to 128 votes. In the meantime his nearest opponent, Dr. Samuel D. Davis, was given an increased vote, jumping from 94 to 129 votes.

### Ballot Box Stuffed

Before the tellers made their report a roaring voice, like a clap of thunder from a clear sky, was heard, "Brethren, this ballot box has been stuffed and the election of Davis is fraudulent." The announcement aroused the massive delegation. In a second several hundred of them had gathered around the tellers, who were forcing their way to the platform to make a report. At this juncture many of the churchmen went to an extreme to demonstrate the kind of interest they had in their particular candidate.

Bishops pleaded for order and decorum, but in vain. A critical turn confronted the situation when Rev. E. C. Tucker of Key West, Fla., laid his religion down long enough to express his opinion of Bishop J. W. Martin of the 11th episcopal district, who supervised the counting of the ballots. It was Bishop Martin who declared that the election of Rev. Mr. Davis was fraudulent.

The irate preacher from Key West said Bishop Martin "lied." Rev. Mr. Tucker ran amuck, with an eagerness to engage in a physical battle, which was only averted by a group of peace-makers. When quietness was restored Bishop E. W. D. Jones took advantage of his ecclesiastical influence to have Rev. Mr. Tucker offer an apology to Bishop Martin in open conference. He refused to condescend. Bishop Jones is over the diocese in which Rev. Mr. Tucker is engaged in the ministry. Tucker is also a lawyer.

### Dr. Davis Withdraws

In an explanation to the general conference Bishop Martin related that he detected two packages in the ballot box as he was escorting the tellers up a stairway in the Coliseum, en route to a room where the votes were counted. Upon investigation, he said, one package contained 10 ballots and the other had four.

"Brothers and sisters, I have been grossly insulted; more than I ever have been by any man. I have respect for this general conference. It does not mean anything for me to cheat," uttered the bishop.

Another ballot was taken. Rev. Mr. Bishop J. W. Woods. He admonished Davis withdrew from the race and Dr. Whitted was elected.

Dr. Davis is national grand secretary-treasurer of the Ancient United Knights and Daughters of Africa of the United States and its possessions. Four years ago when the general conference of the A. M. E. Zion church held its quadrennial meeting in Indianapolis Dr. Davis was a candidate for a general office. He said he was counted out at that time by two votes.

### Bishop Kyles Vindicated

Following the presentation upon the conference floor of so-called evidence of irregularity in the department of the Zion church, of which Bishop L. W. Kyles is president, the bishop presented a lengthy statement, vouchers, cancelled checks, correspondence, telegrams and much other data, which furnished the general conference complete and ample proof that all of the transactions of the board of finance had been conducted openly and above board, that no serious departments, particularly the church extension and home mission department, had not only authorized, but approved every action in which it was concerned.

Bishop Kyles was not vindicated, but charitably condemned those who had been responsible for the circulation of what he referred to as "false and malicious rumors." He stated that all sources of possible information had been accessible to those who had been giving out "slandering misinformation" regarding the affairs of the church. The false charges were all the more regrettable because his accusers could have secured all the facts had they so desired, according to Bishop Kyles.

The general conference did not take any action out of courtesy to the persons involved. Bishop Kyles satisfied the conference that the affairs of the financial board had been conducted with scrupulous and honest methods.

### Important Bill Passed

A constitutional amendment, putting into effect a statute against bishops and their wives, general officers and connectional board members voting in the general conferences, was enthusiastically adopted by the conference. The enactment of such legislation will grant laymen equal representation in the general conferences, changing a custom that had been prevalent for more than a century.

With closing week of the general conference the following officers were elected: Director of evangelism, Dr. W. W. Slade, Asheville, N. C.; president of the Women's Home and Foreign Missionary society, Mrs. S. D. Davis, Indianapolis, Ind.; secretary Young Women's Branch Missionary society, Mrs. Ada Battle, Washington, D. C.; superintendent Buds of Promise, Mrs. Marie L. Clinton, Charlotte, N. C.

### Bishops Consecrated

Sunday afternoon before a large congregation assembled at Metropolitan A. M. E. Zion church Bishop-elect W. W. Mathews and F. M. Jacobs were consecrated and set apart as bishops of the African Methodist Episcopal Zion church as a closing event of the 28th quadrennial conference that has been in session for three weeks at the new Coliseum.

The consecration was preached by the two new additions to the bishopric to strive to be wholesome and Godly examples. The impressive ritualistic ceremony set forth many oaths and obligations which the bishops-elect solemnly promised to obey. Prior to his elevation to the bishopric, Rt. Rev. Jacobs had served his denomination as general secretary. He received his education at Howard university, Wesley university and from

### Raised \$100,000

Dr. Mathews is a native of Mississippi and was educated at Branch Normal college, Pine Bluff, Ark., and New Orleans university, New Orleans, La. He came into the general official family of the denomination when elected foreign missions secretary in May, 1920, at the session of the general conference in Knoxville, Tenn. Previous to that time Dr. Mathews spent a term of 14 years as pastor and presiding elder on the Pacific coast.

The "Old Ship" church at Montgomery, Ala., was built through his work and direction and stands today as the metropolitan Race church of the state of Alabama.

As foreign missions secretary his work has broken all previous record in that field. The reports show that during the four years just past nearly \$100,000 was raised for that department.

## Heaty Tilts Occasioned by Balloting

By R. C. FISHER

St. Louis, Mo., May 26.—Intense revolution and turmoil was the awful scene at last Wednesday's session of the A. M. E. Zion general conference at the new Coliseum when pre-



# Statistics For The African Methodist Episcopal Zion Church, By States

State	Number of Churches				Expenditures: 1926		Value of church edifices: 1926	
	1926	1916	1926	1916	Ch'ches reporting	Amount	Ch'ches reporting	Amount
Total	2,466	2,116	456,811	257,167	2,464	\$4,757,066	2,370	\$18,515,723
Urban	650	550	193,927	103,649	649	2,576,570	615	13,451,618
Rural	1,816	1,566	262,884	153,518	1,815	2,180,496	1,755	5,064,105
Northern States:								
Massachusetts	8	1	3,627	1,527	8	34,140	8	246,000
Connecticut	13	17	1,032	1,825	13	37,651	17	507,250
New York	74	71	19,097	9,005	74	495,752	70	2,316,000
New Jersey	32	31	5,625	3,478	32	160,440	29	870,500
Pennsylvania	75	76	20,919	14,011	75	297,780	72	1,870,675
Ohio	27	14	7,678	1,389	25	80,504	19	480,975
Indiana	19	19	3,867	2,465	19	62,145	19	422,250
Illinois	13	12	5,972	2,184	13	78,126	12	342,400
Michigan	8	6	2,017	516	8	43,169	8	149,500
Iowa	8	6	1,647	143	8	7,114	8	47,150
Missouri	17	16	6,873	4,046	17	55,866	17	327,700
Kansas	6	2	953	35	6	5,515	6	30,500
Other Northern States*	3	5	419	341	3	11,569	3	100,000
Southern States:								
Delaware	3	5	347	195	3	5,467	3	38,000
Maryland	26	26	3,014	2,519	26	51,073	24	195,300
Dist. of Col.	7	7	6,448	2,732	7	87,900	7	704,000
Virginia	108	111	17,592	9,199	108	175,793	106	588,880
W. Virginia	13	8	900	338	13	17,366	8	40,500
N. Carolina	769	777	135,698	74,365	769	1,256,074	768	4,276,160
S. Carolina	185	192	38,225	23,169	185	192,541	182	599,820
Georgia	83	99	7,887	5,523	82	57,558	77	177,680
Florida	47	113	13,647	11,496	47	138,567	44	453,825
Kentucky	63	82	7,174	5,578	63	101,528	60	430,100
Tennessee	96	156	15,176	8,786	96	172,418	91	610,255
Alabama	420	479	80,446	51,284	420	740,240	393	1,509,165
Mississippi	162	127	18,461	7,202	162	126,459	164	366,680
Arkansas	89	125	14,344	7,668	89	72,371	85	184,850
Louisiana	26	44	7,671	2,831	25	70,069	25	275,250
Oklahoma	15	16	1,729	741	15	10,020	15	18,050
Texas	13	20	1,463	771	13	10,042	13	14,750
Western States:								
Arizona	3	2	475	50	3	6,925	..	..
California	29	30	4,614	1,577	29	86,036	22	262,568
Other Western States*	3	12	576	181	3	8,848	5	60,000

\* States having less than 3 churches (or less than 3 churches reporting value of church edifices.)  
 \*\* Included in amount shown for "Other Western States."

## A. M. E. Zion Church To Build Stores And Apartments at Charlotte

Structure To Cost Between \$80,000 and \$100,000.

CHARLOTTE, N. C., Dec. 22.—Two real estate transactions of vital importance to the City of Charlotte were closed Saturday by Lex Marsh Company, according to announcement by C. E. Exum, sales manager.  
 One of these is of particular importance in that it is evidence of the development of progressive initiative among the Negro race in the South. The other takes its sig-

nificance from the standpoint of illustrating the modern trend toward the apartment type of house as contrasted with individual dwelling houses.  
 For several years the African Methodist Episcopal Zion Church has owned the tract of land on the north side of East Second St. between Brevard and Caldwell street. At present the property is occupied by a row of shacks of rather nondescript appearance. These buildings will be razed within the next week, and a row of 12 stores, with three room apartments on the second floor,

and a modern automobile filling station will be erected in their place.  
 The apartments which will constitute the second floor over each of the 12 stores will be thoroughly modern three-room dwellings with all improvements, including bath, heat and electricity. Cost of the row of buildings as estimated by Lex Marsh Co., will be between \$80,000 and \$100,000.



Church - 1928

A. M. E. Z.

SENTINEL

# Zion Churchmen Consider Unification And Selection Of Bishops To Fill Vacancies

The semi-annual meeting of African Methodist Episcopal Zion Bishops' Council began a four day session at Logan Temple Church on Wednesday morning. Bishop W. J. Walls, one of the youngest members of the board of bishops, from the standpoint of age and services will preside over the deliberations of the council throughout its session.

The council is composed of ten members of the board of bishops of the connection and besides these, the general officers of the connection and representative ministers and laymen from all sections of the country are in attendance.

The observance of the Holy Communion marked the opening of the meeting on Wednesday morning, at 10 o'clock, following which the business of the Council got immediately under way.

At 7:30 o'clock Wednesday evening, Bishop Walls will deliver a sermon and this short service will be followed by a program made up of local persons who will join with Pastor M. D. Smith, of the Logan Temple Church and the members of the connection in this city, in extending a welcome to the visitors.

Presiding Elder R. J. Buckner, is in charge of the Knoxville A. M. E. Zion district and he is ably assisting the pastor and local committee in arranging plans for the entertainment of the conference.

The bishops and general officers who are in attendance at the meeting are, Rt. Reverends P. A. Wallace, L. W. Kyles, W. J. Walls, J. S. Caldwell, G. C. Clement, B. G. Shaw, J. W. Martin, C. C. Alleyne, J. W. Wood, J. W. Jones; Drs. W. W. Matthe...

retary; J. H. Davenport, editor of The Star of Zion, the connection's official organ published at Charlotte, N. C.; J. Francis Lee, editor of Sunday School literature; S. D. Watkins, manager of the publishing house; C. S. Whitted, secretary of the Men's Brotherhood. Hon. S. M. Dudley, secretary of Church extension; Prof. J. W. Ichelberger, general superintendent of Sunday School work, Dr. A. N. Brown, secretary of the Varick Christian Endeavor Society; Mrs. Anderson, of Pittsburgh, Pa., general secretary of the foreign mission board; Mrs. J. W. Smith, treasurer of the foreign mission board; Mrs. G. W. Clinton, secretary of the Buds of Promise; Prof. W. J. Trent, president of Livingstone College, Salisbury, N. C.; Prof. J. W. Younge, educational secretary. Among the prominent ministers of the connection in attendance are Revs. J. L. Black, of Cincinnati; E. T. Medford, of Washington, P. K. Fonville, of Asheville, N. C., W. W. Slade, Swannano, N. C., and G. G. Huff, of Hendersonville, N. C. J. W. Brown, New York City, Dr. T. W. Wallace, of Pittsburgh, Pa., who is prominently mentioned as candidate for financial secretary, and C. L. Alexander, of Washington, N. C. C. C. Thorpe, of Hendersonville, N. C., is among the laymen in attendance, and Oscar Adams, most active layman of the connection, is also here.

Important matters to come before the Bishops' Council will be the question of Unification of the three branches of Methodism among Negroes, which will be voted upon at the General Conference to be held in St. Louis in May of this year.

Two bishops will very likely be selected at the General Conference

meeting, and this matter will also come in for a major share of consideration, as receptive candidates are on the grounds mingling with leaders of the connection.

While quite a number favor the selection of two bishops, there is still an underlying current in the ranks of the connection opposing the selection of any more bishops but favoring the enlarging of the missionary bishops' field.

## City Churches to Hear Visitors.

The many bishops and distinguished visitors in the city will remain over Sunday, and the several local congregations will have the privilege of hearing them at each of the services.



HON. OSCAR W. ADAMS.

Versatile editor of the Birmingham Reporter, in attendance at the Bishops' Council here this week. Mr. Adams is one of the most influential laymen of the A. M. E. Zion connection.

## Colored Bishops is Holding Services

Bishop J. D. Barber, recently returned from the missionary fields in Abyssinia, assisted by the Triumph Rescue Army, is holding special services each evening at the Triumph church, 301 Staunton street. In Homestead, where the last meetings were held, the bishop claims that he healed and assisted a number of people.

Bishop Barber has traveled extensively in the United States, Asia, Europe and Africa, and has done much in the uplift work of the colored race.

Mrs. E. M. Barber, Senior Mother of the Triumph church, accompanies the bishop, working in the interests of womanhood. She is conducting special services for the women.

## CHURCH LEADERS AT FAULT

Negroes will have less confidence in their religious leaders because of occurrences in the recent church general conferences. The use of money to influence votes was so much the practice of the A. M. E. conference in Chicago that one of the bishops elect actually took pride in showing a telegram from his bank assuring him of more money if his candidacy needed it.

In the A. M. E. Zion conference which met in St. Louis, one bishop almost had hysterics so anxious was he to stop investigation of the acts of a fellow bishop charged with embezzlement.

Whoever looks for the reason the church is declining in influence among us, need look no further. Graft cannot be covered forever by sanctimoniousness. The mass of neo-

ple, honest themselves, are not to be hoodwinked into following church leadership which keeps its eye on the money. The golden calf is no more to be worshipped in the Christian church today than when Moses led the children of Israel in the wilderness.

## Bishops Of A.M.E.Z. Church Close Meet In Greensboro, N. C.

Minutes are Cause of Some Disagreement. To Raise \$100,000 for Livingston College

GREENSBORO, N. C., Sept. 12.—The bishops' meeting and the connectional council of the A. M. E. Zion Church closed its annual session in Greensboro, N. C. a few days ago. The meeting was largely attended and much expression was made concerning the Price Memorial educational drive for Livingston College and \$150,000 was reported as having been raised in the Livingstone drive. The delegates and officers left the council with the determination to raise \$100,000 more by Jan. 1. Bishop L. W. Kyles, the scholar, orator, financier and business genius of the denomination, was not free from attack by his old antagonist and would-be leaders of the denomination in all phases and sections of its operation. Bishop W. J. Walls, the bachelor bishop, and Bishop E. W. D. Jones, supported by Bishop George C. Clement attacked Bishop Kyles' report on the general conference minutes.

Bishop Walls repeated what he had stated many time through the secular press, that the minutes were not a true record of the preceding general conference, and while he was not quite as vile in the presence of Bishop Kyles as he appeared in the secular press, he was asked that distinguished body, the board of bishops and the connectional council to repudiate the minutes; in other words, to repudiate Bishop Kyles and order a reprint of the same. Walls was not alone in this attempt. He was joined by two other bishops in the demand for a reprint of the same. Walls was not alone in this attempt. He was pointed by two other bishops in the demand for a reprint of the minutes. It is alleged only for the reason that he Bishop





### BISHOPS IN COUNCIL HERE

The above group of distinguished churchmen, representing the Board of Bishops of the African Methodist Episcopal Zion Church, are in their semi-annual council at Logan Temple this wee. Since this photo was taken, two of the number, Bishops Lee and Blackwell, have answered the final summons. The remaining ten are here, and taking part in the council meeting. Reading from left to right, front row: Rt. Reverends Kyles, Blackwell, Caldwell; center row, left to right: Rt. Reverends Shaw, Wallace, Wood, Lee; back row, reading left to right: Rt. Reverends Jones, Martin, Walls, Alleyne and Clements. *East Tennessee news 1-12-28 Knoxville, Tenn.*

Walls, had failed to see one or two of his speeches that he prized as excellent addresses left out of the records. Mr. Jones in his aid of the bachelor bishop was thought to be trying to do what he failed to succeed in at the general conference when his charges fell flat over that body as the scholarly Kyles opened up the secret and laid bare the records.



Church-1928

# ZION CAMPAIGNING FOR \$32,000; HARD AT WORK--\$68,000 IN HAND; GREENVILLE CONSIDERED

*Infirmer, Birmingham, Ala.*

The Eighth Episcopal District under the superintendency of Bishop B. G. Shaw is rallying to raise \$32,000.00 for education and to meet the requirement of the General Education Board which has promised \$75,000, and Mr. Dukes of North Carolina who has promised \$25,000. The goal is \$250,000 for Livingstone College and aside from the apportionment to Alabama or the Eighth Episcopal District, nearly \$2,000 is to be raised for the Greenville College at Greenville, Ala., making Alabama's quota some larger than other Episcopal districts. A special letter is sent out by a committee of ministers and laymen and an appeal is made by Bishop Shaw for the raising of these funds.

Never before in the history of Birmingham were laymen of Zion Church more concerned in the work of education of that particular denomination and they are working hard in order that the Church school at Salisbury, N. C., will have the necessary funds to carry on its work. The appeals make this expression:

## A CALL TO SERVICE

"What Are You Going to Do About It?"

To the Members and Friends of the A. M. E. Zion Churches:

Considering the educational situation of our schools and the duty involved upon us as a part of this great church we represent, we take this opportunity to call you to the task which becomes your duty and ours to perform.

Have you ever heard of Lomax-Hannon Industrial School at Greenville, Ala., that growing city of hospitable white and colored people? This school was founded by the late Bishop J. W. Alstork, with the co-operation of laymen and ministers of the State. We own two hundred and five (205) acres of farm land; on the campus, there are two well kept dormitories and the Principal's cottage. This school was built for the purpose of meeting the educational need of the children in that section of the State. The present indebtedness of the school is seven thousand (\$7,000) dollars. Will you help pay it?

## Livingston College

Livingston College, our chief institution of learning, is very much in need of additional buildings for taking care of the many young men and women who seek admission each year.

Mr. Duke, of North Carolina, has offered us twenty-five thousand dollars and the Educational Board of New York has offered an additional amount of seventy-five thousand dollars, provided we raise one hundred thousand dollars. We have raised sixty-eight (\$68,000) thousand dollars. We must raise thirty-two (\$32,000) thousand dollars by the 18th of April in order to secure the above gifts. Of the thirty-two thousand dollars Birmingham is asked to raise one thousand (\$1,000); of the seven thousand dollars indebtedness of Lomax-Hannon School, we are asked to raise \$1,000, making a total of \$2,000.

We believe in you. We know that you have in your heart of hearts great love for the Negro youth, and, therefore, we call upon you to rally as never before for the accomplishment of our task.

The following methods will be used to raise the \$2,000.:

A. M. E. Z.

1. Give. See your friends, white and colored, ask them for a donation for education.
2. The choirs of the A. M. E. Zion Churches of greater Birmingham are giving a musical, March 12th, 8 p. m., at the Masonic Temple, Fourth Avenue and Seventeenth Street. Admission 25 cents, reserved seats 35 cents.
3. Sunday, March 25th, is to be known as Educational Day. Speakers are to appear in all the A. M. E. Zion Churches in interest of education.
4. A public Mass Meeting at Metropolitan A. M. E. Zion Church, Fourth Avenue and Sixteenth Street, Monday night, March 26th, at which time Bishop Shaw and others will deliver addresses.

Zion must not fail. "WHAT ARE YOU GOING TO DO ABOUT IT?"

Signed:

## Laymen

Oscar W. Adams  
W. T. Woods  
C. M. Harris  
J. P. Washington  
Chas Brown  
G. M. Hosea  
Chas. Jackson  
D. S. Shakelford  
Chas. Ross

Mrs. T. R. Gains  
Jas. Henderson  
Clifford J. Ross  
Wm. Whitaker  
David L. Macon  
Mrs. Daisy V. Johnson  
J. B. Wimbush  
Otha Thomas

## Ministers

F. W. Alstork  
M. P. Sawyer  
B. J. Williams  
W. E. Jenkins  
G. A. Howard

R. H. Simmons  
John L. Dinkins  
J. H. Sanders  
J. R. Allen  
A. H. Felder

## BISHOP SHAW MAKES AN APPEAL AND EXPLAINS FINANCIAL RALLY FOR EDUCATION

700 Eighth Ave. N.

Birmingham, Ala.,

February 13, 1928.

Dear Pastors:

You are one of the three or four thousand active ministers of the A. M. E. Zion Church and is a part and parcel of all its achievements and failures.

The A. M. E. Zion Church through Prof. W. J. Trent's efforts launched a \$250,000 drive for Livingstone College, of that amount, Mr. Duke, of North Carolina has promised to give \$25,000, the New York Board of Education has promised to give \$75,000, leaving \$150,000 for the A. M. E. Zion Church to raise among its membership and otherwise. In order to get the Duke's fund we must raise \$100,000, of that amount \$67,500 has been raised, leaving a balance of \$32,500 to be raised. This money must be raised by the first of April, or we will lose the Duke's \$25,000, and it stands to reason if we lose the Duke's \$25,000, it will be impossible to get the \$75,000 from the New York Board of Education.

The following is Prof. Trent's plan to raise the \$32,500.00.

500 churches at \$ 10.00 each.....	\$5,000
200 churches at 25.00 each.....	\$5,000
100 churches at 50.00 each.....	5,000
50 churches at 100.00 each.....	5,000
25 churches at 200.00 each.....	5,000
White people in Salisbury, N. C.....	2,500
Livingstone College Alumni.....	2,500
100 laymen at \$25.00 each.....	2,500

TOTAL.....\$32,500.00

This plan was adopted by the Board of Bishops in Knoxville, January 11, 1928. For the Eighth Episcopal District to raise its prorata, will mean

# A. M. E. Z. LAYMEN GET EQUALITY

## Bishops to Get No Vote in Conference

ST. LOUIS, Mo. (By Staff Correspondent, ANP)—With the election of bishops out of the way, the delegates attending the General Conference of the African Methodist Episcopal Zion church, which in session here, turned their attention to outlining of a program which would serve as an impetus to the progress of the church.

## Laymen Get Equality

Of special importance was the decision to grant laymen equal representation at the General Conference. This change, which met with much enthusiasm and ends a fight which has been going on for some time. Laymen, contending that they support pastors presiding elders and bishops, have sought equal representation for a number of years. The result this year is expected to aid materially the advancement of the denomination.

At the same time the report of the laymen's bill was made, it was also decided to abolish all ex-official membership in the body and that in the future bishops would have no vote in the general conference except when presiding. The last rule was somewhat a surprise.

The newly elected bishops, namely Bishop F. M. Jacobs of Brooklyn, N. Y., and Dr. W. W. Matthews have been busily engaged receiving congratulations from friends here and abroad. Thus far the following general officers have been elected: General secretary, Rev. H. C. Weeden, Louisville, Ky.; financial secretary, Dr. W. H. Goler, Salisbury, N. C.; manager of publication house R. W. Sherrill, Salisbury, N. C.; editor of Star of Zion, Dr. W. H. Davenport, Charlotte, N. C.; editor of Sunday School Advance, Francis Lee, Charlotte, N. C.; secretary of education J. W. Young, Greenville, Tenn.

The election of general officers of the women's home and foreign missionary department resulted as follows: president, Mrs. Daisy V. Johnson; vice-president, Mrs. S. D. Davis; recording secretary, Mrs. L. Evans-Pierce, and corresponding secretary, Mrs. A. L. Anderson.



50 churches at \$ 10.00 each  
20 churches at 25.00 each  
10 churches at 50.00 each  
5 churches at 100.00 each  
3 churches at 200.00 each

You and your church have been selected as one of the group. You are hereby requested because of your love for education to raise your amount, and forward it to me not later than April 1. Every preacher in the A. M. E. Zion Church is asked to do what you are doing, and every Bishop is doing what I am doing, and when we meet in St. Louis, in May, every Bishop who has failed to raise his prorata will be counted a failure, and he will be heckled and laughed at from the rear. I can not afford to be one of that number. I am asking you to raise your prorata and forward it to me at once.

Yours for success,  
B. G. SHAW.

## GOVERNOR AND MAYOR GREET VAST THROG

Session Will Last  
Three Weeks

St. Louis, Mo., May 11.—The 28th quadrennial session of the African Methodist Episcopal Zion church was opened last Wednesday morning at Metropolitan church, Rev. H. H. Jackson, pastor, for a three weeks program. Senior Bishop Rt. Rev. J. W. Woods of Indianapolis presided.

Several thousand delegates from this country, Africa and South America are attending the conference. It was opened by the quadrennial sermon last Wednesday morning. After the sermon the communion of the Lord's Supper was administered to the communicants.

The Wednesday afternoon session was held in the new coliseum, when an address was delivered by the mayor of St. Louis, Victor Miller, who extended a welcome to the delegates. In his address, Mayor Miller beseeched the delegates to carry the doctrine of peace and good will to their respective communities.

### Mayor Speaks

The response to the mayor's address was given by Dr. S. Y. Atkins, president of Slaters Teachers' college of Winston-Salem, N. C.

Registration and organization consumed the greater part of Wednesday evening's session.

The second day of the general conference was taken up almost entirely with the reports of the 10 bishops of the church, which showed that nearly 50,000 new members had been

taken into the church during the past four years since the last conference was held.

The outline of the work of the church in Africa also was given on Thursday by Bishop C. A. Alleyne, who has charge of that diocese, and recommendation for the expenditure of the missionary fund were discussed. The matters will be further discussed.

Thursday night Governor Sam Baker extended welcome to the delegates on behalf of the state of Missouri, and he pleaded for tolerance, respect for the laws, and the fostering of the higher ideals held both by the state and the church. Bishop J. S. Caldwell presided as master of ceremonies. Dr. Robert R. Moton, principal of Tuskegee Institute, spoke Friday night. Livingstone college night.

### Sentiment Divided

The sentiment is closely divided on the question of whether any additional bishops will be elected at this general conference. There are at present 10 bishops, two having died since the last general conference. Rev. H. H. Jackson, pastor of Metropolitan A. M. E. Zion church here and host to the general conference, is a candidate for bishop.

Two general officers are unopposed for re-election. They are Dr. W. H. Davenport, editor of the Star of Zion, and J. W. Eichelberger, general superintendent of religious education.

At the Friday morning session, Bishop L. W. Kyles presided. The entire morning and afternoon sessions were given to resolutions and reports of general officers.

A report from a committee on public worship was heard Saturday morning along with other reports from general officers. Bishop G. C. Clements presided.

The delegates assembled at the Coliseum Sunday morning at 9 o'clock for "Love Feast." Sunday school preaching at 11 a. m., Varich Christian Endeavor exercises in the evening, followed by a sermon, and up last Sunday's program of the general conference.

### Met 24 Years Ago

Twenty-four years ago the A. M. E. Zion general conference met in St. Louis. The only surviving bishop at the present conference is Bishop J. S. Caldwell, who was made bishop at the 1904 St. Louis conference.

The general officers of the conference are: Rev. F. M. Jacobs, general

secretary, Brooklyn, N. Y.; Rev. W. H. Goler, financial secretary, Salisbury, N. C.; Rev. W. H. Davenport, editor of the Star of Zion, Charlotte, N. C.; Rev. J. Francis Lee, editor of Sunday school literature, Charlotte, N. C.; Rev. S. D. Watkins, manager of the publishing house, Charlotte, N. C.; Rev. S. C. Whitted, corresponding secretary, Ministerial Relief, Philadelphia; Rev. W. O. Carrington, editor, Quarterly Review, Washington, D. C.; J. W. Eichelberger, general superintendent of religious education, Chicago; Rev. W. W. Matthews, corresponding secretary of foreign missions, Washington, D. C.; Prof. S. M. Dudley, extension home mission, Washington, D. C.; Prof. J. M. Young, secretary of education, Greenville, Tenn.; Mrs. Daisy Johnson, president Woman's Home and Foreign Missions, Birmingham, Ala.; and Mrs. A. L. Anderson, corresponding secretary, Pittsburgh, Pa.

The conference will close May 21. Among the delegates are Rev. F. A. Osam Pinanko and wife and Mrs. R. E. Peters of Gold Coast, Africa; W. D. Frances and wife and D. C. Deane and wife of Liberia, Africa; A. Deane and wife of Demarara, South America, and Bishop C. Alleyne of Africa.

## ZION WILL ELECT TWO BISHOPS

St. Louis, Mo., May 9.—(Special The Birmingham Reporter)—The sixteenth quadrennial session of the Woman's Home and Foreign Missionary Society of the A. M. E. Zion Church opened at Metropolitan church, Lucas and Garrison Avenues, Sunday, April 29, at 3 o'clock, with Mrs. S. D. Davis, vice president, presiding. The principal address was delivered by Mrs. Mattie Young, executive secretary of the Phyllis Wheatly Branch Y. W. C. A.

The following missionaries were in attendance: Rev. and Mrs. D. C. Pope of Mt. Coffee Mission, Liberia, West Africa; Rev. and Mrs. Francis West Africa; Rev. and Mrs. Francis Gold Coast, West Africa; Rev. and Mrs. Isaac Sackey, Gold Coast, West Africa; Rev. and Mrs. Henrietta Peters, Sekondi, West Africa; Rev. and Mrs. W. A. Deane, Demerara, British Guinea, South America; Miss Harriet Green, Cape Coast; Bishop and Mrs. C. C. Alleyne, resident bishop of Africa.

The Monday session was presided over by Mrs. Daisy V. Johnson, Birmingham, Ala., president, who delivered the principal address at the morning session. Reports were made by the Episcopal Vice Presidents.

The principal feature of Tuesday's session was an address by Bishop Alleyne, and reports from the returned missionaries.

General Conference proper opened Wednesday morning, May 2, with the largest delegation in its history. The sessions are being held in the new Coliseum with a seating capacity of ten thousand.

The mayor of St. Louis welcomed the conference to the city and Governor Baker welcomed them in behalf of the State. Dr. S. G. Atkins responded to the mayor and Attorney Brokenbrough to the governor's message.

### Reports Cause Sensation

Up to now the greatest sensation of the meeting was aroused over the report of the auditor, Dr. F. M. Jacobs, or the lack of a report, and the challenge of Bishop L. W. Kyles to Bishop E. D. W. Jones to prove his charges to the General Conference. This challenge was answered Monday. Your correspondent listened to every word of the two bishops and it is the general comment of those attending the conference that Bishop Kyles completely vindicated himself, Dr. W. H. Goler and the church of the slanderous statements made by Bishop Jones in several releases to newspapers. Bishop Kyles answered every charge and complaint with checks and vouchers and proved that Bishop Jones and Mr. S. M. Dudley of the Church Extension Department were in full knowledge of all the transactions and a part of many of them before Jones sent out his charges and complaints.

### Will Elect Two Bishops

The question on the election of bishops came up Tuesday. The Episcopal committee voted 23 to 21 against the election, but the minority report was carried with 324 for and 120 against and two bishops will be elected. Indications are that only two bishops on the bench favored the election of any to the bishopric, but the men ran roughshod over the opposition. Up to now J. O. West Africa; Rev. and Mrs. Francis Gold Coast, West Africa; Rev. and Mrs. Isaac Sackey, Gold Coast, West Africa; Rev. and Mrs. Henrietta Peters, Sekondi, West Africa; Rev. and Mrs. W. A. Deane, Demerara, British Guinea, South America; Miss Harriet Green, Cape Coast; Bishop and Mrs. C. C. Alleyne, resident bishop of Africa.

Equal lay representation looks like a sure winner. Perhaps fifty resolutions favoring this have already been presented.

Oscar W. Adams is holding a great lead over the entire field for Church Extension and Home Mission and if election took place now he would be elected by three to one. However, he is pressing the claims of the laymen and poor ministers without letup.

The election is scheduled to start Thursday.

## GENERAL CONFERENCE

Kansas City, Mo., May 17, 1928.

Dear Brother Davis:

I am now in the third week of General Conference session. Things are lively; 860 delegates, 87 Negroes. Every race and nationality represented. It is by far the best conference I have ever attended. Yesterday the Journal gave names of senior delegates of the conference. G. Penn and I were the only Negroes mentioned.

Bishop Host was found guilty of imprudent and permanent suspension from performing duty as Bishop. Negroes as usual must have some one of the group for slaughter. L. H. King seems to be the sacrificial lamb this time.

I am fighting for him. It is the same faction who killed Mason seeking his blood.

I want to call your attention to a political situation here that I hope you will hit and hit hard. I find that many of the Negroes here are lined up with Democrats; they do this to hold jobs. I hope you will investigate and give them the devil.

Flipper and Fountain change areas.

I am sorry I can't stay over to the national convention.

Yours respectfully,

A. M. WILKINS



# A. M. E. ZION CONFERENCE NOW ELECTING OFFICERS



**Washington, D. C. Man Wins  
in Spirited Balloting. Was  
Leading When First Count  
Was Made**

**ONE MORE BISHOP TO BE  
ELECTED DURING SESSION**

**F. M. Jacobs of Brooklyn, is  
Now Leading Candidate.  
Dr. R. R. Moton to Speak  
Friday Night. Big Meeting  
Sunday Afternoon**

**BISHOP W. W. MATTHEWS  
COLISEUM, ST. LOUIS, MO.**  
—The Rev. Dr. W. W. Matthews of Washington, D. C., was elected Bishop of the A. M. E. Zion Church, Thursday Afternoon on the second ballot, receiving 307 votes, which was two more than was necessary to elect.

New Coliseum, ST. LOUIS, Mo., May 10. The Twenty-eight Quadrennial Session of the African Methodist Episcopal Zion Church was well under way this, the second week at the New Coliseum.

A feature of last week's program, which may be mentioned here, was the address of Gov. Sam A. Baker on Thursday night. He was introduced by Hon. Wathall M. Moore, a member of the Missouri Legislature. Thus, the mayor of the city of St. Louis and the Governor of the State, both appeared in person on the program.

A little ripple on the waves was noticeable Monday, when a report concerning Bishop Kyle to which the Bishop made a prompt, straight-forward reply after which business moved on smoothly. On Tuesday morning, the report of the death of Rev. D. J. Buckner, principal address, which will deal

with race relations. The Livingstone College Quartette will furnish music for this occasion.

**Sunday at Coliseum**  
On Sunday afternoon, May 13, Dr. J. M. Artman, General Secretary of Religious Education Association, will deliver his masterpiece on "The Value of Religious Education." The meeting will be at 3 o'clock. The public is welcome.

**ASSIGNMENT FOR SUNDAY**  
11:00 a. m., Rt. Rev. G. C. Clement,  
3:00 p. m., James Foote.  
8:00 p. m., Dr. W. W. Slade  
St. John A. M. E. Zion Church, 1902 Bond Ave., E. St. Louis, Ill.  
11:00 a. m., Dr. W. L. Hamblin.  
St. Mark A. M. E. Zion Church, Bernard and Leffingwell.  
11:00 a. m., Dr. A. E. Lomax.  
8:00 p. m., Rev. Willie Williams.  
Wood Temple A. M. E. Zion Church Maffitt and Lambdin  
11:00 a. m., Dr. J. E. McCorkle.  
8:00 p. m., Dr. L. W. McCoy.  
Metropolitan Mission A. M. E. Zion Church, 3330 Hickory  
11:00 a. m., Dr. R. B. Macon.  
8:00 p. m., Rev. R. J. Lee.  
First Baptist Church, Cardinal and Bell Aves.  
11:00 a. m., Dr. D. D. Mattocks.  
8:00 p. m., Dr. J. R. Shepard.  
Calvary Baptist Church, 2625 Morgan Street

11:00 a. m., Dr. A. C. Cook.  
8:00 p. m., Dr. C. E. Tucker.  
Antioch Baptist Church, N. Market and Goode Ave.  
11:00 a. m., Dr. G. W. Kincaid.  
8:00 p. m., Dr. J. B. Holmes.  
Free Will Baptist Church, Channing and Franklin Aves.  
11:00 a. m., Dr. D. J. Adams.  
8:00 p. m., Dr. W. B. Grady.  
Tabernacle Baptist Church, Compton and Washington Aves.  
11:00 a. m., Dr. G. W. Reed.  
8:00 p. m., Dr. Jas. T. Gaskill

Central Baptist Church, Ewing and Washington Aves.  
11:00 a. m., Dr. William H. Goler  
8:00 p. m., Bishop B. G. Shaw.  
Lafayette Tabernacle C. M. E. Church, Newstead and Enright Aves.  
11:00 a. m., Dr. C. J. Stevenson.  
8:00 p. m., Dr. S. P. Perry.

Scruggs Memorial C. M. E. Church, Cook and Spring Sts.  
11:00 a. m., Dr. E. L. Madison.  
8:00 p. m., Dr. W. R. Lovell.  
Union Memorial M. E. Church, Leffingwell and Pine Sts.

11:00 a. m., Mother's Day Program.  
8:00 p. m., Dr. E. M. Clark.  
St. Paul A. M. E. Church, Leffingwell and Lawton Aves.  
11:00 a. m., Dr. R. J. Crockett.  
8:00 p. m., H. Leo Johnston.  
St. James A. M. E. Church, St. Ferdinand and Pendleton.  
11:00 a. m., Dr. J. M. Branch.  
8:00 p. m., Dr. C. A. Hudson.

St. Peters A. M. E. Church, 2801 Gamble.

11:00 a. m., Dr. T. Allen Harvey.  
8:00 p. m., Dr. D. G. Moose.

Wayman Chapel A. M. E. Church, 23rd and Wash Sts.

11:00 a. m., Dr. C. P. S. Harrison.  
8:00 p. m., Rev. J. R. Heath.

Berea Presbyterian Church, 3000 Pine St.

11:00 a. m., Dr. R. A. Carrall.  
McPheters Presbyterian Church, Goode & Cote Brilliante Aves.

11:00 a. m., Dr. E. A. Abbott.  
Church of God, Pendelton & Kennerly

11:00 a. m., Dr. W. T. Beck.  
8:00 p. m., Dr. W. W. Blair.

Ebenezer Baptist Church, 6100 Minerva Ave.

11:00 a. m., Dr. R. L. Cherry.  
8:00 p. m., Dr. J. H. Hall.

Leonard Ave. Baptist Church, 106 S. Leonard Ave.

11:00 a. m., Dr. Joseph Garner.  
8:00 p. m., Dr. G. W. Gaines.

Pleasant Green Baptist Church, Elliot and Wash Sts.

11:00 a. m., Dr. J. W. Brown.  
8:00 p. m., Dr. J. E. Robinson.

Star Bethel Church, 2726 Pine St.  
11:00 a. m., Dr. G. W. Maize.

First Baptist Church, Carruthersville  
11:00 a. m., Dr. S. M. Avant.

8:00 p. m., Dr. S. M. Avant.  
Providence Baptist Church 4356 Kennerly Ave.

11:00 a. m., Dr. W. A. Blackwell.  
3:00 p. m., Dr. D. C. Lyons.

8:00 p. m., Dr. W. S. Dacons.

## A. M. E. Z. HONORS D.C. MEN

**S. M. Dudley, Matthews,  
and Medford Elected  
to High Offices**

ST. LOUIS, Mo., May 17.—The twenty-eighth quadrennial General Conference of the A. M. E. Zion Church, which opened in this city on May 2, will close here next week. The past week has been occupied principally with the election of bishops and general officers.

Rev. W. W. Matthews, Missionary Secretary for 8 years, was elected bishop on the second ballot. Dr. F. M. Jacobs of Brooklyn, N. Y., was elected bishop on the ninth ballot. Rev. H. T. Medford, pastor of John Wesley Church,

Washington, D. C., was elected Missionary Secretary and Editor of the Missionary Review. He was elected on the first ballot.

**Other Officers**  
Rev. H. C. Weeden, Louisville, Ky., was elected General Secretary.

Dr. W. H. Cofer, Salisbury, N. C., was elected Financial Secretary.

R. W. Sherrill of Salisbury, N. C., was elected Manager of the Publishing House at Charlotte, N. C.

Dr. W. H. Davenport, Charlotte, N. C., was elected editor of the Star of Zion.

Dr. W. O. Carrington, New Rochelle, N. Y., was elected Editor of the Quarterly Review.

Professor J. W. Younge of Greenville, Tenn., was elected Educational Secretary.

J. Francis Lee of Charlotte, N. C., elected editor Sunday School literature.

Attorney S. M. Dudley of Washington, D. C., was elected Church Extension Secretary.

Professor Aaron Brown of Pensacola, Fla., was elected Secretary of Religious Education.

Professor J. W. Eichelberger of Chicago, Ill., was elected secretary of Religious Education.

**Mid-Year Conferences**  
By an overwhelming majority, the delegates voted to discontinue the mid-year conferences.

There has been much opposition to the mid-year conferences from both the ministers and laymen. They complained that practically little good was accomplished and the cost to the churches was a burden.

Bishop E. D. W. Jones of Washington, D. C., made a stirring speech against misuse of funds. He presented concrete facts to substantiate his charges which were aimed at Bishop L. W. Kyle of Winston-Salem, N. C.

The next day Bishop Kyle replied. In his address he worked himself up into a high state of excitement and then collapsed with tears streaming down his cheeks.

This act apparently won the sympathy of a number of delegates. It required nearly an hour to compose Bishop Kyle.



# A. M. E. ZION CONFERENCE ELECTS TWO BISHOPS HERE

**Most of General Officers are Re-Elected to Former Positions. End of Conference Near. Will Adjourn on Monday at 2 O'clock**

**NEW COLISEUM, ST. LOUIS, Mo., May 17.**—Almost at the close of the third week, the African Methodist Episcopal Zion Quadrennial Conference is fast winding up its regular routine of business.

With the election of two bishops and all of the general officers out of the way this session will close Monday, May 21st, at 2:00 p. m.

And while some of the sessions have been spirited, the officials regard it as a most harmonious session ever held.

Some of the high points since last week's publication were the address by Dr. Robert R. Moton of Tuskegee, the big meeting Sunday afternoon at which time Dr. J. M. Artman was the speaker, the rendition of the Livingstone Quartette, and the sacred cantata, "Esther the Beautiful Queen" by local talent led by Miss Letha Tyndall.

After electing Dr. Jacobs, bishop Monday, very little excitement attended the election of the other general officers of the church.

## New Officers Roll.

**Bishops:** F. M. Jacobs, W. W. Matthews; **General Officers**—General Secretary, H. C. Weeden; Financial Secretary, Wm. H. Goler; Mgr. Publishing House, R. W. Sherill, North Carolina; Secretary Church Extension and Home Mission, S. M. Dudley, D. C.; Corresponding Secretary, Foreign Mission, H. T. Medford, D. C.; Secretary Varrick Christian Endeavor Union, Aaron Brown, Florida; Secretary, Ministerial Brotherhood, Calvin S. Witted, Pa.; Supt. Sunday School, James W. Eichelberger, Jr., Ill.; Editor Star Zion, W. H. Davenport, North Carolina; Editor Quarterly Review, W. A. Carrington, New York; Editor Missionary Seer, H. T. Medford, D. C.; Editor Sunday School Literature, J. Frances Lee, North Carolina; Editor Church Herald, J. W. Eichelberger, Jr., Ill.; Secretary Education, J. M. Younge, Tennessee.

## ASSIGNMENTS FOR SUNDAY

8 p. m. ....	C. E. Norman
11 a. m. ....	Bishop E. D. W. Jones
3 p. m. ....	Consecration of Wash Sts.
8 p. m. ....	Bishops, Sermon Bishop J. W. Wood.
8 p. m. ....	Dr. H. P. Lankford
11 a. m. ....	St. John A. M. E. Zion Church
11 a. m. ....	1902 Bond Ave., East St. Louis, Ill.
11 a. m. ....	Dr. W. L. Hamblin
11 a. m. ....	Wood Temple A. M. E. Zion Church,
11 a. m. ....	Lambdin and Maffitt Ave.
11 a. m. ....	Rev. C. H. McRae
8 p. m. ....	Dr. R. B. Macon
8 p. m. ....	Metropolitan Mission A. M. E.
11 a. m. ....	Zion Church, 3330 Hickory St.
8 p. m. ....	Service Wednesday and Thursday nights.
11 a. m. ....	Rev. G. W. Maize
8 p. m. ....	Dr. N. D. King
11 a. m. ....	First Baptist Church, Cardinal and Bell Aves.
11 a. m. ....	Dr. J. H. McMullen
8 p. m. ....	Dr. S. L. Carruthers
11 a. m. ....	Calvary Baptist Church, 2625 Morgan St.
11 a. m. ....	Dr. G. Fortune
8 p. m. ....	Dr. W. J. Black
11 a. m. ....	Antioch Baptist Church, North Market and Goode Aves.
11 a. m. ....	Dr. R. J. Crockett
8 p. m. ....	Dr. J. D. Virgil
11 a. m. ....	Free Will Baptist Church, Chan- ning and Franklin Aves.
11 a. m. ....	Dr. John H. McMullen
8 p. m. ....	Dr. A. L. Lightford
11 a. m. ....	Central Baptist Church, Ewing and Washington Aves.
11 a. m. ....	Dr. Jas. Ed. Mason
8 p. m. ....	Dr. E. F. Rollins
11 a. m. ....	Lane Tabernacle C. M. E. Church
11 a. m. ....	Newstead and Enright Aves.
11 a. m. ....	Dr. J. J. Nickelson
8 p. m. ....	Dr. J. C. Lewis
11 a. m. ....	Scruggs Memorial C. M. E. Church,
8 p. m. ....	Cook and Spring Aves.
11 a. m. ....	Dr. J. W. A. Blake
8 p. m. ....	Bishop B. G. Shaw
11 a. m. ....	Union Memorial M. E., Leffingwell and Pine Sts.
11 a. m. ....	Dr. A. Lightford
8 p. m. ....	Dr. A. E. Lomax
11 a. m. ....	1st Baptist Church East St. East St. Louis,
11 a. m. ....	Dr. M. C. Glover
11 a. m. ....	St. Paul A. M. E. Church, Leffing- well and Lawton Aves.
11 a. m. ....	Dr. Henry D. Tillman
8 p. m. ....	Dr. E. A. Abbott
11 a. m. ....	St. James A. M. E. Church, St. Fer- dinand and Pendleton
11 a. m. ....	Dr. R. T. Hunter
8 p. m. ....	Dr. E. L. Hudson
11 a. m. ....	St. Peters A. M. E. Church, 2801 Gamble St.
11 a. m. ....	Dr. D. D. Mattocks

## Laymen Given Equal Rep- resentation In General Conference

**ST. LOUIS, MO. (By Carl Murphy)**—Barely 200 delegates remained for the closing session of the A. M. E. Zion general conference here Monday.

Considerance tumult reigned thru- out the afternoon session when Pro- fessor M. Johnson, of Livingstone College, Salisbury, N. C., sought to



Bishop Matthews



Bishop Jacobs

revive the charges made originally by Bishop E. W. D. Jones, of Wash- ington, who charged that Bishop L. W. Kyles on the floor of the conference with mishandling funds of churches, departments and colleges in North Carolina.

The majority of the delegates, how- ever, feeling that Bishop Kyles had vindicated himself when he made his reports at the opening of the ses- sions, howled Prof. Johnson down.

## Suit Threatened

Bishop Kyles has threatened to sue Bishop Jones unless he retracts charges made on the floor of the conference. The Episcopal Commit- tee not only put their okey stamp on the report of Bishop Kyles, which was in effect a vindication of the prelate, but they also returned him to the North Carolina area.

## Raised Pay

The conference also raised the pay of bishops to \$4,000 per annum. A constitutional amendment, putting into effect a statute against bish- ops and their wives, general officers and connectional members voting in the general conference was adopted by the conference.

The conference also made the wives of bishops ineligible to head mis- sionary societies and granted lay- men equal representation in the gen- eral conference.

## Bishop Assigned

On Sunday afternoon before a large congregation assembled in Met- ropolitan A. M. E. Zion Church, bishops-elect W. W. Matthews and F. M. Jacobs, were consecrated and set apart.

Bishop Matthews was assigned to West Africa and Bishop Jacobs, to Arkansas.

## Turmoil

In the balloting for general offi- cers Wednesday, there was consid-

erable turmoil and near fist fights. Dr. C. S. Whitted, of Philadelphia, led on the first ballot for the office of secretary of the ministerial broth- erhood.

When a second count was taken it was said that Whitted's strength had decreased from 140 to 128 votes. In the meantime his nearest opponent, Dr. Samuel D. Davis, was given an increase vote, jumping from 94 to 129, it was also declared.

## Charge Box Stuffed

The report of votes occasioned a pandemonium of excitement.

"Brethren," declared a delegate, "this ballot box has been stuffed."

While the bishops were trying to restore order, the Rev. C. E. Tucker, of Key West, Florida, expressed his opinion of the Rev. J. W. Martin in such strong language that during the argument the word "lie" was passed. Friends prevented a phys- ical combat.

Although requested to apologize to the Rev. Martin by Bishop E. W. D. Jones, the Rev. Mr. Tucker refused to do so.

## Davis Withdraws

Following th another ballot was taken and the Rev. Mr. Davis with- drew from the race.

## Officers Elected

The following general officers were also elected, director of evangelism, Dr. W. W. Slade, Asheville, N. C.; president of the Woman's Home and Foreign Missionary Society, Mrs. S. D. Davis, Indianapolis, Ind.; secre- tary of the Young Women's Branch Missionary Society, Mrs. Ada Battle, Washington, D. C., and superintend- er of the Buds of Promise, Mrs. Ma- rie L. Clinton, Charlotte, N. C.

## TUMULT REIGNS AS A. M. E. ZION MEETING ENDS

**Attempt To Revive Bishop  
Kyle Charges Is Howled  
Down**

**BISHOPS GET PAY  
RAISE; VOTES CURBED**



Church - 1928

# INTERNATIONAL BAPTIST CHURCH REALLY MOVES ON

Building Soon To Complete  
Trip Down Wabash Avenue  
To New Location

By Zerles

"The Church Is Moving On" has for years been recognized as the rally song of the African Methodist Episcopal Church and members of that denomination sing it as an expression of their progressive spirit when they are about to launch into some great undertaking. That Methodists are not the only ones who can make their church move on however, is being demonstrated by the Rev. William M. Bennett, pastor of the International Baptist Church, and his congregation. For International Baptist Church is moving on, literally as well as figuratively.

Few people indeed, who have resided on the south side for the past month or so, have not had their attention attracted by the large and handsome church building rising imposingly in the middle of Wabash avenue in the vicinity of 49th street. That building is International Baptist's new home and it is moving, slowly and laboriously, but nevertheless steadily toward 48th street.

Almost There

It won't be long now, to descend to the familiar parlance of the street. The large brick building will soon have completed its arduous journey and will rest on its new location on the east side of Wabash avenue between 48th and 49th streets.

It started its journey about two months ago, when it rested near 50th street on the west side of Wabash avenue. Although held up considerably by the bad weather and forced to stand in the middle of the street without any progress for days at a time, it is expected to complete the trip to its new foundation within the next week.

Its method of progress is simple. Its foundation was first set upon huge wooden beams, and resting on those beams, the entire structure is propelled over iron rollers resting on steel tracks borne upon a sturdy wooden foundation about three feet high. As the church moves on, the rollers, the tracks, and the wooden foundation are gathered up from the rear and set up again in the front and the work thus proceeds as rapidly as the weather will permit.

Established in 1915

In an interview with Rev. Bennett's wife (he was out), Monday afternoon, we learned that the International Baptist Church is and has been moving on figuratively as well as literally.

According to Mrs. Bennett, the church was established by her husband in 1915. Its membership was rather small and they always had a struggle for existence, but they refused to be discouraged or lose faith in themselves or their pastor.

Realizing that a pleasant and beautiful place to worship in is an important factor in attracting and holding those in need of salvation, the pastor and his membership long ago determined to secure a modern church home, since the old quarters at 440 East 37th street were too small and in rather poor condition.

Opportunity Comes

The opportunity to secure a modern place of worship came last year, when to make way for the new Wendell Phillips high school to be built in the 4900 block on Wabash avenue, it became necessary for Bethlehem Baptist Church to vacate its property, which was on the southern end of the new school site.

The membership of Bethlehem Baptist did not wish to undertake the task of moving their building to another site and so offered it for sale. Although Rev. Bennett had a membership of less than 400 in his church, he and his congregation agreed to buy the building from the Bethlehem Church and move it to the lot in the 4800 block.

It was a colossal undertaking for so small a congregation, but with implicit faith in themselves and confidence that the Lord would guide them through safely to victory, the plucky few put their shoulders to the wheel, bought the building and started it on its jaunt up Wabash avenue.

The moving alone will cost more than \$30,000 not to mention the cost of the building and the additional cost of putting it in shape after it has been placed on its new site.

Ready Soon

On Monday the church had passed 49th street and had only a short distance to go to its destination. It will be necessary, however, to swing it around and back it on the lot so that it will face the street and this will probably take some extra time. Mrs. Bennett stated that they hoped to have it in place by the end of the week, and would start holding services in the new home as soon as possible.

It is a great credit to such a small congregation that they have been able successfully to carry on such a mammoth undertaking. When larger churches are doubting their ability to accomplish large things, let them look to little International Baptist, humble in its origin and unsung in its glory but an undaunted church that is really moving on.

13,396 FREE  
WILL BAPTISTS  
IN AMERICA

Kinston College Is School  
Operated By This Church  
Organization

Washington, D. C., Feb. 24—The Department of Commerce announces that, according to the returns received, there were in the United States 166 Churches of the United American Free Will Baptist Church (Colored) in 1926, with 13,396 members, as compared with 169 churches and 12,362 members reported in 1916. The total expenditures for 1926, as reported by 153 churches, amounted \$67,773, including \$25,494 for current expenses and improvements, \$12,090 for benevolences, missions, etc., and \$8,189 not classified. The total expenditures reported by 163 churches in 1916 were \$36,647.

The value of church edifices (including furniture and equipment), as reported by 142 churches for 1926 was \$308,425, which may be compared with \$178,385 reported by 163 churches in 1916.

Sunday schools were reported by 144 churches of this denomination in 1926, with 836 officers and teachers and 5,077 scholars. The number of officers and teachers in the Sunday Schools as reported for 1916 was 422 and the number of scholars, 4,163.

Origin of Denomination

The United American Free Will Baptists trace their origin to the early Armenian Baptist Churches of the Carolinas and Virginia and the Free Will Baptist movement in New England.

The denomination has a system of quarterly, annual and general conferences with a graded authority. The local church has full authority over its individual members and is independent in its choice of officers and the transaction of its business; but any doctrinal question which it cannot decide is taken to the district quarterly conference, or to the annual conference, which has jurisdiction over the district or quarterly conference. In turn, the general conference has jurisdiction over the annual conference and has supervision over the denomination activities of the church in missions, education, Sabbath School work and the general movements such as temperance, moral reforms and Sabbath ob-

servance.

This denomination, under its educational board, maintains a college at Kinston, North Carolina, for the training of Negro Youth, of which L. E. Rasbury, is president. Rev. R. Becton, of Dover, North Carolina is general moderator of the denomination.

## COLEMAN'S CLARION CALL

Elsewhere in this issue of The Informer appears an article from the trenchant pen of Professor William Coleman, for many years principal of El Paso Colored High School, at present assistant cashier of the Fraternal Bank and Trust Company at Fort Worth and one of the leading Baptist laymen of the state, calling upon the constituents of the Baptist Missionary and Educational Convention of Texas to save the denomination and race from impending disgrace.

In his article, Professor Coleman draws attention to the fact that the printing plant of the denomination organ, the Western Star, formerly located and published in Houston, has virtually been sold at sheriff's sale to satisfy a creditor; that Houston College, the institution of learning owned and operated (?) by the convention, has practically closed its doors; that notes due a North Texas bank are long since due and unpaid; that things are becoming critical from a denominational standpoint, and that something must be done at once to save what little reputation, prestige and standing the denomination still has left in this state.

The Fort Worth educator-banker makes the suggestion that the Baptist leaders call a statewide meeting; that those who are now attempting to direct conventional affairs resign; that the special session or convention be empowered to select and elect the officers; that same be held in some centrally located city, and that a definite and workable program, around which all factions will unite, be projected for immediate consummation and execution.

If what the scholarly and brilliant North Texas layman says about the Baptist denomination, in his open letter to the leaders and members of the church in this state, is true, then unless the Baptist leaders are wise and immediately seek to reorganize their forces and relieve the denomination of much embarrassment and humiliation, this religious body will soon become the laughing stock of the state.

While The Informer is not a religious paper, per se, and while it is not given to "meddling" into denominational affairs, this paper realizes and recognizes the fact that a grave and serious peril faces the Baptist Missionary and Educational Convention of Texas; and, with their forces wellnigh hopelessly divided, the future looks anything but roseate.

For this denomination, once ranked and rated as one of the leading state conventions of its connection in the United States, to be in its present predicament; to be forced to abandon its educational institution and to lose its publishing plant because of rental debt; to be utterly unable to meet past due paper at financial houses; to be almost impotent to enlist the support and goodwill of some of its leading ministers and laymen—tell in audible tones that the denominational motor is missing on some of its cylinders, and the old boat seems almost ready for the religious junk pile.

In fact, it begins to appear that, if the present officers are kept in control of denominational affairs in this state, "it won't be



long" before the convention and its various activities will be in a state of suspended animation.

But this condition was sure to obtain where bossism, big stick methods, steam roller tactics and ward politics prevailed; where men exalted themselves and their adherents more than they did the name of Jesus Christ; where greed and gain forced godliness to take a back seat; where democracy became a faint memory and autocracy and oligarchy became the ruling passions of the day and time.

The suggestion of Mr. Coleman is timely, logical, feasible and sensible, and the Baptist leaders will do well to follow his advice in this matter, call a statewide meeting and plan some step to remedy the present deplorable state of affairs existing within the denomination in this state.

We urge all persons who are interested in Negro progress, whether religious, commercial, political, educational or otherwise, to read the Coleman article, and see if it does not contain much food for thought.

Will the Baptists of Texas awake and save the situation, or will they remain apathetic and indifferent and thus permit additional shame, humiliation and disgrace to be brought upon their convention and its activities?

We have, indeed, drifted upon evil paths if we, with all our claims to intelligence and Christianity, can not man and operate a denominational state convention and its connectional appendages to better advantage than the present leaders of the Baptist Missionary and Educational Convention of Texas are doing. (Let us pray!)

#### OFFICERS NATIONAL BAPTIST CONVENTION

President—L. K. Williams, D. D., 3115 South Parkway, Chicago.  
Vice-President-at-Large—W. M. Taylor, D. D., Box 271, Baton Rouge, La.  
Secretary—R. B. Hudson, A. M., Box 455, Selma, Ala.  
Treasurer—A. D. Williams, D. D., 383 Auburn Ave., Atlanta, Ga.  
Attorney—Chas. M. Roberson, 1051 1-2 Texas Ave., Shreveport, Louisiana.  
National Baptist Voice—Editor J. D. Crenshaw, 412 Fourth Ave., N., Nashville, Tenn.  
First Regional Vice-President-at-Large—R. M. Caver, D. D., 700 1-2 W. Ninth St., Little Rock, Ark.  
Second Regional Vice-President-at-Large—J. G. Jackson, D. D., Connecticut.  
Third Regional Vice-President-at-Large—W. H. Rozier, D. D., Calif.  
Statistician—C. H. Parrish, D. D., Louisville, Kentucky.  
Historiographer—L. G. Jordan, D. D., 412 Fourth Ave., N., Nashville, Tenn.  
Auditor-Efficiency Director—E. D. Pierson, M. S., 4534 Michigan Boulevard, Chicago, Ill.

## To Halt Now Would Cast Reflection On All That Has Been Done and Repudiate the Declarations of the Living As Well As the Dead, Says C. C. Somerville.

Editor and Readers of The Reformer:

Dear Brethren:—As one who has been interested in this great convention since its organization, being one of its organizers thirty years ago, having attended every session since, and during these years I have entertained this body twice with increasing joy which may be "sown in tears," but the and pleasure each time. I have watched its growth and expansion with inexpressible pleasure and joy is to put the statement mildly. The new fields the convention has entered, the carefully worked-out plans for continual and steady growth, have seemed to reveal to me that there was something divine that called the society into being. The encouraging reports from the missionaries, telling of how the Lord had blessed their labors with conversions and baptisms intensified the conviction that the command of the Master, Mark 16:15, was being carried out, and abundant fruit was the result. From all over the home field there was the gladsome story that the work of the convention was making converts at home and was getting a deeper hold upon the purse and heart-strings of its constituency.

But in these latter days, even with a greater "cloud of witnesses" than I have feebly portrayed, there seems to have come a halting, and a limping movement of this body, and there appears to be lethargy if not depression, where there ought to be intensive vitality and optimism. I shall not dare to declare or set forth the cause in this article, lest I be a "blind guide"; but I will venture to say that the members of this body are not doing what they should and could to proclaim the merits of an institution that has done and is doing so much to carry the light of the gospel into darkest Africa. To halt now would be to cast reflection on all that has been

done, and to repudiate the declarations of the dead as well as the living—this is the greatest Negro foreign mission convention in the world. Let's rise up and declare that we are going to have the greatest convention in Winston-Salem this year that we have had since it set sail thirty years ago.

The officers are good men and women and can have no other wish than that the convention will hold its proud place in the missionary world. I for one will not lose interest or heart, let others do as they may. I shall not cease to proclaim to the world the magnitude, the power, and the influence of this great body in its various ramifications and phases. I shall not hesitate to say anywhere and at any time: Money given to the Lott-Carey Foreign Missionary Convention is that this body will ultimately come forth rejoicing, bringing their sheaves with them.

C. C. SOMERVILLE,  
218 Columbia Street,  
Portsmouth Va

## Nati'r nisters Adjou a D. C. Convention

The National Interdenominational Ministerial Alliance held their third annual session at the Metropolitan Baptist church last week. While the National Ministerial Alliance denounced lynching in their meetings they resented President Coolidge with felicitations when a committee waited upon him.

The Rev. William L. Washington welcomed the delegates on behalf of the ministers of the city. For the legal profession, J. Franklin Wilson spoke, and for the Negro press, Robert J. Nelson.

The convention was welcomed also by Neval H. Thomas, for the Association for Advancement of Colored People; Dr. B. P. Hunter, for the medical profession; Clarence W. Banton, for business men; Clarence P. Ford, for fraternal organizations; Mrs. F. D. Tyler, for the council of ministers

wives. Dr. C. E. Russell, president of the convention, was presented a gavel by Mrs. C. C. Williams, on behalf of the council.

Rev. W. A. Byrd, of Jersey City, N. J., presiding. The meeting was addressed on this subject by Dean Kelly Miller, of Howard University, and by T. B. Jarvis, Antislavery League official. Dr. Mordecai W. Johnson, Howard University president, spoke on the need for an educated Negro ministry. Resolutions passed by the Interdenominational Ministerial Alliance of America, who concluded a four-day convention at the Metropolitan Baptist Church, effectively closed all churches represented by members of the body to any public speaker who is an agnostic or atheist. The resolutions were offered by Dr. Walter H. Brooks, pastor of the Nineteenth Street Baptist Church.

The convention refused indorsement to present strike activities of Pullman porters on the ground that it had been presented only one side of the case and could not act intelligently on such basis.

Officers elected were Dr. C. L. Russell, president; W. A. Gray, R. A. Grant, J. W. Robinson, M. R. Geary, W. H. Jernigan, William A. Byrd, Ernest Lyon, vice presidents; H. T. Medford, permanent secretary; W. A. Taylor, assistant secretary; G. H. Randolph, corresponding secretary; M. C. Strachan, assistant corresponding secretary; J. C. Olden, chairman of the executive committee.



Church - 1928

# "NIGGER" USED IN WELCOME TO BAPTIST MEET

Shreveport, La. Mayor's  
Warm Welcome Chills  
Convention Session

DR. J. EDMUND WOODS  
AGAIN HEADS BODY

Friends Of Dr. David Over  
Back Him For Office In  
Vain

SHREVEPORT, LA.—A warm and hearty welcome given to delegates and visitors at the National Baptist Convention in session here chilled the audience when Mayor Thomas, delivering the address used the word "nigger" more than half a dozen times.

The Mayor's address, altho intended as a genuine welcome in good faith, became the topic of a whispered discussion, following the session. His reference also to the status of the race in Shreveport, and in which he adroitly told the gathering that delegates and visitors from some sections of the country would not find the condition they left in their hometowns was also regarded by many as a veiled warning.

## Dr. Woods Re-elected

Following his annual address which was said to be one of the most masterful efforts of his career Dr. J. Edmund Woods was unanimously reelected president of the body for the ensuing year.

In the early stages of the session friends of Dr. David Over, of Baltimore, carried on a quiet campaign to have him elected as president and it was thought that his name would be placed before the convention. This was forestalled, however, when adherents of Dr. Woods had the rule suspended on the reelection by acclamation.

## Jackson Speaks

The convention was the most largely attended in its history, some of the states registering as many as 500 churches.

James A. Jackson, assistant Business Specialist of the U. S. Domestic Commerce Division of the Department of Commerce, delivered a talk upon the responsibility of the church toward the business progress of the race.

## SENTINEL

LOTT CAREY CONVENTION  
ASKS FOR OBSERVANCE  
OF SABBATH AT CAPITAL

Largest Negro Organization in U. S.  
Passes Resolutions Protesting  
Desecration of Lord's Day  
at Washington, D. C.

Winston-Salem, N. C.  
September 1st, 1928.

The Lott Carey Baptist Foreign Mission Convention, which is the largest group of Negroes in America doing Foreign Missionary work exclusively, meeting with the First Baptist Church in this city, in its 31st annual gathering, hereby desires to express its position on the following:

Whereas, we the members of the Lott Carey Foreign Mission Convention have been informed that the city of Washington, D. C., the capital of this so-called Christian nation, has no law prohibiting the desecration of the Lord's Day, and

Whereas, because of the lack of any law to protect this great city from the encroachment of commercialized greed, and that there is open participation in all kinds of amusements and in many instances the regular transaction of business goes on as on other days of the week, which seriously affects the proper recognition of the Christian Sabbath and stifles the influence of the church of Jesus Christ; and

Whereas, we believe the passage of the "Langford Sunday Rest Bill" would secure for this fundamental institution of our American life and nation a reasonable protection of our National Capital.

Baptists.

Be it resolved, That we, the members of the Lott Carey Baptist Foreign Mission Convention of America, go on record as unanimously favoring the passage of the "Langford Sunday Rest Bill" for the protection of the city of Washington, District of Columbia, against the desecration of the Lord's Day, and,

Be it resolved, That we as an organization of Christian people use our influence at every opportunity to create a sentiment for the Lord's Day observance.

(Signed) J. Thomas Reid,  
Special Committee.

THE NATIONAL BAPTIST  
CONVENTION

The National Baptist Convention has come and gone. And yet, the favorable impression that it made upon the citizens of Louisville still remains.

The host of men and women presided over by Dr. L. K. Williams, President of Chicago, and Miss Nannie Burroughs, President of the National Training School for Women and Girls, of Washington, D. C., and others, displayed intelligence and the highest type of good citizenship as they attended the meetings, walked over our streets, and staid in our homes.

One of the most outstanding features that showed training and culture was the superb rendering of spiritual and classical selections by a chorus of nearly 1,000 voices, in the Jefferson County Armory on Tuesday night, Sept. 4, and Monday night, September 10 (by request), at the same place. The programs were managed by the very efficient director, Prof. E. H. Botner, of Chicago, with Miss Hoffman, of Chicago, and Mrs. Addie Duff, of Louisville, as soloists, and Mrs. Smith, of Chicago, and Miss Iola Jordan, of Louisville, as principal accompanists.

The Woman's Auxiliary held very interesting sessions at the Lampton Baptist Church, the Laymen's Meetings were held in the Zion Baptist Church. The

Cradle Roll Department was in the Fifth Street Baptist Church and the Evangelistic Meetings were held at the Calvary Baptist Church.

All the boards reported a successful year's business and had prospects for accomplishing greater work in the future.

Dr. L. K. William was re-elected by a unanimous vote by the convention which meets next year in Kansas City, Missouri.

Louisville invites the convention to meet here again and we believe the delegates and visitors will want to come again.

NEVER CALLED  
THEM 'NIGGERS'

His Honor, Mayor Thomas of Shreveport, Says He Did Not Insult Convention

Chief Executive of North Louisiana's Leading City Writes Henry Allen Boyd Contradicting Public Statement of a Purported Insult To His Guests.

Shreveport, La., Oct. 8—(Special)—

I am sure I made no such statement as contained in an article appearing in The Chicago Defender, and no such idea was further from my mind than to make any such statement. I did everything in my power to give the National Baptist Convention every facility and opportunity and regret very much that some newspaper has tried to stir up a war, which is uncalled for.

The above statement is contained in a letter written from this city by His Honor, Mayor L. E. Thomas, the Chief Executive of Shreveport, in making a vigorous denial that he insulted by word or of implication, inference or in any other way, the messengers to the great National Baptist Convention of America, in giving his welcome address to that august body in the presence of about seven thousand people on Wednesday night, September 5th says:

when they were assembled in the Coliseum of the North Louisiana State Fair Mayor Thomas had just received a letter from Henry Allen Boyd, the Secretary of the National Baptist Publishing Board at Nashville, Tenn., in which the Rev. Mr. Boyd was complimenting him on Shreveport's hospitality. They

Rev. Mr. Boyd in his letter to the Mayor, written on September 22nd, said:

"Won't you accept our thanks for the splendid address you made at the recent session of the National Baptist Convention, when you extended a welcome to the thousands of Baptists from the various parts of the United States to Shreveport? Our entertainment was replete with big-hearted hospitality. The citizens of Shreveport vied with each other in making our stay pleasant. I feel, therefore, that I voice the sentiment of hundreds of thousands of members of the National Baptist Convention of America, when I send you this letter expressing our appreciation."

"We found in Shreveport a thriving bustling, progressive city, where the races, under conditions, are doing untold good. Truly the spirit of the lowly Nazarene, the religion of the Lord and Saviour Jesus Christ, when properly preached and practiced in a community, is like a little leaven in the loaf. May all races and creeds continue their big definite program of making Shreveport a splendid place to live in."

In replying to this letter, His Honor, Mayor Thomas, wrote the Rev. Mr. Boyd two letters; the first one on September 24th, says:

"I am in receipt of yours of the 22nd inst., expressing appreciation for the address I delivered at the Convention and I thank you very much for the contents."

"Some newspaper publisher (Negro) has made some very slanderous statements in regard to myself, charging that I insulted the Convention by using the word 'nigger', which you know that I did not do. I only spoke of their accomplishments in this country and their citizenship in Shreveport."

"If you have an opportunity, I would appreciate you disclaiming this statement that has been published in some Chicago or Baltimore newspaper."

The next letter on September 28th

"Your letter of the 26th inst., has been duly received and I appreciate the sentiments conveyed therein. I am sure I made no such statement as contained in the article appearing in the 'Chicago Defender' and no such idea was further from my mind than to make any such statement."



"I did everything in my power to give the Baptist Convention every facility and opportunity and regret very much that some newspaper has tried to stir up such strife, which is uncalled for."

Since Mayor Thomas has requested wide publicity, this article is being sent out to all the newspapers from this city, requesting their vigorous denial, and with a hope, says some of the good citizens of Shreveport, that such a statement will be corrected, and that the relation between the races in the Southland will not be disturbed by any newspaper, regardless of whether it is published by one race or another. Down here we believe in that passage of Scripture which says: "How good and pleasant it is for brethren to dwell together in unity."

## **WINNING LARGE** **AND SUCCESSFUL SESSION** **NORFOLK, VIRGINIA, FAVOR-** **ED WITH NEXT SESSION**

Messengers to the National Baptist Convention returned to the city Tuesday at 3:30. They report having had an unusually large attendance. Norfolk, Virginia, was favored with the next annual Convention, which will convene on Wednesday before the second Sunday in September, 1929. Tennessee was favored a number of instances, so the report says. The state gets one vice president in the person of Rev. J. W. Haywood, D. D., Knoxville, Tennessee. Tennessee retains the headquarters of the Trustee Board of the Theological Seminary with Rev. I. B. Ridley, vice chairman, and Rev. I. W. Pitt, treasurer. Tennessee was complimented with the Corresponding Secretaryship of the Woman's National Convention, Mrs. J. L. Harding having been elected to that position. Tennessee was given further recognition by the moving of the headquarters of the Railroad Commission from Chicago, Illinois, to Nashville, Tennessee. Rev. S. S. Jones, D. D., of Muskogee, was named chairman of the Commission and Henry Allen Boyd of Nashville, was selected as the secretary.

While the state is reported not to have had the largest delegation to the convention, it boasted of having one of the most influential groups. They left the city on Labor Day night in two standard sleepers. They were joined

at Memphis by the Virginia and Eastern messengers and ran as the "Baptist Special" from Memphis to Shreveport. There was an invitation from the Volunteer state for the next convention.

The states that were in the race were Cincinnati, Ohio, Philadelphia, Pa., and Norfolk, Va. Cincinnati pulled down in favor of Philadelphia. This resulted in a very spirited test, Norfolk winning by a small margin of 43 votes. The baptist leaders report there was no change in the official personnel of the parent body of the convention. Rev. J. E. Wood, of Danville, was re-elected president; Rev. C. P. Madison, of Norfolk, Va., secretary; Rev. Edward H. Branch of Chicago, treasurer. The usual number of vice-presidents and assistant secretaries were re-elected.

## **CHURCH HERE ENTERS** **REAL ESTATE FIELD**

**Shiloh Baptist Church Gets Charter for \$200,000 Loan Association.**

## **FINANCE HOUSES** **Building Association to Aid Home Buying.**

A charter and incorporation papers were granted the new Shiloh Homestead Building and Loan Association, a \$200,000 real estate company, which was organized as part of the Shiloh Baptist Church, Thursday.

The organization, which was started to help members purchase property, is now open to the public. The initial idea of the chartered members of the association was changed prior to the filing of their application for a charter. The capitol stock of the company is placed at \$200,000.

The idea of the building and loan association was first conceived when the members of Shiloh Church were prompt in paying their subscriptions at the time of the purchase of the new church.

The purposes and objects of the association shall be the accumulation of capital sufficient, first, to enable its members to procure loans, purchase real or leasehold property and erect buildings within the limits of Baltimore City, or adjoining counties; secondly, to enable the association, by a majority vote of its Board of Directors present at any meeting, to purchase or improve real or leasehold property, and sell or rent the same to its members, at prices fixed by the Board of Directors.

The directors of the newly formed company are: Whit W. Allen, Cloyd

Boggs, Isaac Taylor, Thomas W. Maxwell, Charles F. Strother, William M. Wood, Christopher A. B. Armstrong, William C. Hughlete, Major Boyer, Samuel Turner, Frederick Patterson, J. Howard Payne.

# **BAPTISTS HOLD** **ANNUAL MEET** **IN LOUISVILLE**

## **Re-elect Dr. Williams** **President**

By LOIS L. McCALL

Louisville, Ky., Sept. 14.—With ministers and delegates from every state in the Union and the Dominion of Canada and foreign countries, the National Baptist Convention, Inc., closed its 48th annual session here. This was the most advanced session ever held in the history of the organization. Dr. L. K. Williams, pastor of Olivet Baptist church, Chicago, Ill., was re-elected president of the convention.

The main features of the convention took place in the Jefferson county armory, where the parent body held its regular meetings. The woman's auxiliary, with more than 2,000 members, held its session in the Lampton Baptist church. The laymen's movement, with a membership of more than 5,000, met in the Zion Baptist church and the cradle roll department met in the Fifth St. Baptist church.

A chorus of more than 1,000 voices under the supervision of Dr. A. H. Boatner of Chicago, Ill., furnished the convention music. The convention was in session for six days. The various boards made their reports on all phases of work done by the denomination.

Governor F. D. Sampson of Kentucky addressed the convention on behalf of the state of Kentucky. Honorable W. B. Harrison, Mayor of the city, spoke on behalf of the citizens and officials of the city. Welcome addresses were made by the following: Dr. Mullins, president of the University of Louisville; Rev. Offutt, moderator of the state convention; and W. H. Weeden of the C. M. E. church. The response was made by Dr. W. C. Brown, president of the Florida state convention. The opening sermon was preached by Dr. W. H. R. Powell of Pennsylvania.

Dr. L. K. Williams, president of the convention, was presented by Dr. W. M. Taylor, of Louisiana, vice president at large.

The foreign mission board of which Dr. J. E. East of Philadelphia is secretary, made a splendid report of the work done in Africa. Dr. East spoke of work being done through the new hospital erected by the denomination. Several returned missionaries spoke, including Dr. Thomas Moody from the Congo and Miss Sarah C. Williamson, from Liberia. The Sunday

school board's secretary, Dr. A. M. Townsend, made his report. \$175,000 was spent on equipment for the publishing house by this board. \$100,000 was spent in paying off the indebtedness. Dr. E. W. D. Isaac, secretary of the B. Y. P. U. board, reported \$150,000 surplus over last year. Rev. R. W. Coleman, secretary of the educational board, made marked progress in the educational program for 1928. Dr. Coleman has on a drive for financing the denominational schools throughout the country. Dr. W. H. Moses, secretary for the home mission board, reported a numerical and financial gain throughout the home mission field. Rev. L. G. Jordan, his-torian of the convention, made his annual report for his department. The benefit board has proved itself an asset to the convention. Other departments showed marked improvement over last year.

Friday, Sept. 7

The convention opened with Dr. Frisby of Mississippi presiding. Devotions by Dr. McCutcheon of Michigan. The convention was addressed by Dr. J. C. Love of New Jersey. Addresses were also made by Dr. T. O. Fuller, Prof. F. P. Nelson and Dr. J. A. Gadsen.

The afternoon session opened with Drs. W. F. Botts, California; L. W. Harris, Minnesota, and C. M. Potts, Ohio. The statistician, Rev. L. G. Jordan, was presented and made his annual report. Rev. E. W. Perry of Oklahoma had charge of the pastors' hour. Rev. J. B. Pius of Ohio addressed the meeting on "Christian Stewardship." Introduction of visitors was made at this hour. Rev. G. Mack of Maryland addressed the meeting on "The Pastors, God's Key Men in the Churches." The laymen's movement was presided over by Hon. John L. Webb, president of the auxiliary. Mr. Webb touched upon all phases of the work done by the laymen since 1923 and up to the present day. Prof. Creed of Selma, Ala., and Selma university, addressed the movement briefly. P. M. Smith, secretary of the movement made a splendid address.

The evening session was presided over by Revs. L. A. Weaver, Illinois; A. J. Martin, Nebraska; A. E. Crockett, Oklahoma. Next came the doings of the convention in motion pictures. Rev. A. C. Williams of Michigan introduced the principal speaker of the day, President John W. Davis, of West Virginia Collegiate institute, Charleston, W. Va. Dr. Davis made a stirring address. The response was made by Dr. Sutton, E. Griggs of Memphis, Tenn.

Dr. George Haynes of the Federated Council of Churches of Christ in America, and secretary of the commission on race relationship, religion and fine arts, spoke at length on the work of his organization and of the coming events.

Saturday, Sept. 8

Dr. J. C. Jackson of Connecticut presided over the morning session. Devotions by Revs. C. W. Brooks Louisiana; M. A. Alier, Ohio; G. B. Glover, Michigan. Address by Rev. W. H. Harris, Missouri, on "The Extension of the Kingdom Through Prayer." Rev. Leander A. Pinkston of Georgia presided over the press hour. Rev. E. Arlington Wilson of Texas presided over the state presidents' hour. Rev. A. L. Boone of Ohio addressed the convention on

State Presidents May Help Further the Interest of the National Baptists." Atty. C. M. Roberson made his annual report. Inspirational hour was conducted by Rev. O. C. Maxwell, Missouri; B. J. Perkins, Tennessee, and Prof. H. B. Britt, Kentucky. Rev. R. M. Caver of Arkansas presided over the afternoon session. Devotions by Revs. J. W. Matthews Alabama; F. W. Penick, Illinois; J. W. White, Alabama. Memorial hour. Rev. S. A. Moseley, Missouri, Sermon by Rev. Junius Gray of Maryland. Benediction, Rev. W. A. Bowen of Kansas presided over the evening session. Devotions were led by Revs. J. F. Robinson, Massachusetts; H. E. Owens, Oklahoma; and E. M. Lawrence, Tennessee. Rev. P. J. F. Westbrook presided over the evangelistic period. Sermon by Dr. C. H. Johnson, Indianapolis. Other evangelists made a few timely remarks on the work being done in the field.

Sunday, Sept. 9

Rev. J. Franklin Walker presided over the Sunday morning services. Sunday school was conducted by N. C. Vass of the Sunday school publishers. Devotions by Revs. W. M. Madison, Illinois; C. A. Greer, Texas, and C. N. Perry, Georgia. The sermon was preached by the president, L. K. Williams. Rev. George H. Simms of New York City presided over the afternoon meeting. Foreign missionary mass meeting: Devotions by Revs. J. W. Drake, Florida; R. A. Mayfield, Louisiana. Address by Miss Sarah C. Williamson, a returned missionary, on "Our Mission Fields." Remarks by J. E. East, corresponding secretary of the board. Rev. J. H. G. Mack of Maryland presided. Devotions by Revs. F. L. Sanders, Tennessee; H. A. Smith, North Carolina; J. F. Clark, Arkansas. Sermon by Rev. C. T. Wilcher, New Jersey.

Monday, Sept. 10

Rev. D. J. Jemison presided over the morning session of the closing day. Devotions by Revs. J. A. Bingham, Louisiana; M. W. Withers, South Dakota, and D. W. Higgins, Mississippi. Rev. J. T. Brown of Tennessee addressed the meeting. Business session: Rev. J. A. Branhams, chairman of transportation. Report of the women's auxiliary convention. Report of the Sunday school and B. Y. P. U. convention. Financial report of all committees. Designation of the place of meeting for the golden jubilee convention. Praise and inspirational services by Prof. E. H. Boatner and Mrs. M. C. Hawkins. Dr. C. C. Scott of Pennsylvania presided over the board meeting. Devotions by Revs. F. C. Locust, Kentucky; J. H. Abernathy, Indiana, and P. W. Wesley, Texas. Rev. T. L. Griffith preached the closing sermon.



Church-1928.

## RECORD COLUMBIA, S. C.

### 1928 NEGRO BAPTISTS MEET IN ROCK HILL ON WED.

The twenty-second annual session of State Colored Baptist Sunday school and B. Y. P. U. convention of South Carolina, will convene with the Mt. Prospect Baptist church, Rock Hill, Wednesday and hold through Sunday. The pre-convention program will consist of a welcome address by the mayor of the city and other citizens.

About five hundred delegates will be in attendance. The officers of the convention are: Rev. J. C. White, president, Columbia; Prof. A. C. Lawson, first vice president; Sumter; I. S. Reid, second vice president, Newberry; Mayme J. Brock third vice president, Greenville; Prof. S. L. Finley, secretary, Chester; O. B. Drakeford, treasurer, Kershaw; Rev. Wm. Howard, corresponding secretary, Darlington.

Among those out of the state who will address the convention are Rev. J. A. Shape, A. M. D. D., Nashville, Tenn., who will deliver daily lectures on "How to make the Sunday School Go" and on "Christian Stewardship." Dr. A. A. Graham, D. D., corresponding secretary of the Lott Carey Foreign Convention, Washington, D. C., will address a mammoth missionary gathering Sunday afternoon. Jackson Davis, secretary of the General Educator Board of New York City will speak; also Prince Joseph Blashata of Abyssinia.

### AIR RACIAL AFFAIRS AT WORLD'S PARLEY

Toronto, July 6.—At the World's Baptist Alliance convening here last week Dr. M. H. Johnson, president of Howard University, gave a far-reaching address on racial conditions that are existing today. He pleaded religiously for tolerance and members of the church to face problems with a liberal mind.

Besides Dr. Johnson a number of other prominent clergymen took part in the conclave. Dr. C. T. Isom, executive secretary of the Ohio State Baptist, spoke at a banquet. The tenor of his speech was that "Canada has had bad advertisement and it is up to you people to disprove it." He called upon the churchmen of Canada to blot racial hatred wherever it existed and asked them to endeavor to understand their fellow man better.

Dr. J. A. East, foreign missionary

secretary of the National Baptist convention, and Mrs. M. F. Layton of Philadelphia, head of the women's division of the National Baptist convention, spoke on "Work in Africa."

On Sunday afternoon the program was conducted under the direction of the National Baptist, Dr. G. H. Parrish of Louisville, Ky., presided. The principal address was delivered by Dr. L. K. Williams, head of the body, of Chicago. With a background of sound philosophy, Dr. Williams gave a comprehensive talk on "Racial Achievements." Music was rendered by jubilee singers from Simmons university.

Aside from the general program of the Alliance, another significant event took place. The degree of Doctor of Laws was conferred upon President John Hope of Morehouse university by McMaster's university. The honor came following an address delivered by the college head, Dr. George Truth (white) of Dallas, Texas, and Dr. John A. Francis of Los Angeles, Calif., were also recipients of the honor degree.

Speaking for the graduates of the university, Dr. Hope said that he represented generally over 100,000,000 people and specifically he was the watchdog for 10,000,000.

WASHINGTON, D. C.

Star

JUL 12 1928

### COLORED GROUPS MERGE.

The three conventions of colored Baptists in Washington—the Union, the General and the Mount Bethel—were consolidated into one convention by a unanimous vote of delegates of the three bodies at the Mount Airy Baptist Church yesterday afternoon. The new convention will be known as the Baptist Convention of the District of Columbia and Vicinity.

The following officers were elected: Rev. W. H. Jernagin, president; Rev. A. J. Tyler, Rev. A. Sayles, Rev. W. A. Taylor and Rev. J. J. Porter, vice presidents; W. C. Opey, recording secretary; Rev. L. E. Keiser, assistant recording secretary; Rev. J. H. Randolph, corresponding secretary; Rev. J. P. Nichols, statistician, and B. A. Judkins, treasurer.

DALLAS, TEX.

News

JUL 9 1928

### Negro Baptists Will Convene Here Tuesday

The Dallas District Association of Negro Baptist Churches will convene in a five-day session Tuesday morning at the Mount Olive Baptist Church. Tuesday night the

Rev. J. N. Ussery, moderator, will preach the introductory sermon.

The missionary sermon will be delivered by the Rev. W. M. Clark, recently of Houston and now pastor of the Mount Rose Church. The educational sermon will be preached Friday night by the Rev. J. D. Leonard, pastor of the Friendship Baptist Church of Queen City.

A chorus of 100 negro jubilee singers will be heard nightly in a series of programs of negro spirituals and folk songs. Monday night they will give a concert in the City Hall auditorium. They will be under the direction of H. B. P. Johnson, director of music for the Negro National Baptist Convention. The musical entertainment is offered under the auspices of the Mount Rose, Friendship, Hill Avenue, Mount Olive and other negro Baptist churches of the Dallas district. Seats have been reserved for the use of white people at these programs.

### NEW YORK TIMES

JUN 29 1928

### BAPTISTS HEAR PLEA FOR RACIAL AMITY

Southerners Applaud Negroes  
Who Appeal for Christian  
Brotherhood.

### REFUSAL TO FIGHT IS URGED

Columbia (S. C.) Pastor Advocates  
Pacifism to Combat Militarism  
at Toronto World Session.

TORONTO, Ontario, June 28 (By The Canadian Press).—Three separate meetings, devoted to consideration of what are termed "world issues," featured the program of the Baptist World Alliance today. Of the three problems, racialism, industrialism and militarism, the meeting on racialism attracted the largest crowd, but militarism provoked the liveliest discussion. Most of the speakers at the racialism meeting were colored people, who pleaded for better treatment from the white.

After the Rev. Frederick C. Spurr of Birmingham, England, had opened the discussion with a review of interracial relations which was by no means flattering to white men, a number of colored pastors held forth on the aspirations of the negro to

brotherhood in Christ with the white man. The audience, composed largely of whites, most of whom were from the South, applauded again and again.

Antonio Merito of New York introduced a note of scepticism when he said he doubted if even all the delegates present would carry into effect the sentiments of Christian brotherhood they had been listening to when they returned home.

Concluding the discussion, Dr. Spurr pointed out that if all the world were Christian there would be no racial problem.

### Urges State Experiments.

At the meeting on industrialism, the Rev. U. M. McGuire of Chicago was the chief speaker. He argued for extensive State action in economic affairs.

"All private property rights," he said, "must yield to the right of the State to prosecute experiments in the interests of social justice and economic improvement."

Dr. McGuire said that a study of the Dominion of Canada would help toward solving some industrial problems. The handling of the power and light problem in Ontario and of the railway problem in Canada, he said, are great experiments.

The solution of the problem of militarism offered by the Rev. R. K. Hales of Columbia, S. C., was for every one to refuse to fight under any circumstances, even when his country was at war.

"Until we get that spirit into every person it is impossible to stop war," he said. "I wonder what we English and Americans would do if our statesmen and our leaders failed to agree on some trifling matter and ordered us at each other's throats. I for one would not obey."

### Officials Are Elected.

The Rev. Dr. John MacNeill, pastor of Walmer Road Baptist Church, Toronto, was unanimously elected President of the alliance to serve for the next five years.

The following Vice Presidents were also elected: the Rev. C. A. Barbeour of Rochester, N. Y.; the Rev. R. K. Williams, Chicago, the Rev. J. C. Baretto, Argentina; the Rev. T. C. Bau, China; A. H. King, South Africa; Stowe Smith, Australia, and the Rev. F. W. Simoleit, Germany.

Herbert Manham of London and Albert Matthews of Toronto were elected Treasurers; the Rev. J. H. Rushbrooke of London, General Secretary, and the Rev. Clifton D. Gray of Lewiston, Me., Honorary Assistant Secretary.

The alliance voted to hold its next congress in Berlin, Germany, in 1933. Its session here will be concluded tomorrow.

## BAPTISTS END ANNUAL MEET IN LOUISVILLE

### Parade Climaxes Five Days Session

By DAVID W. KELLUM

(Staff Correspondent)

(Photo on Picture Page)

Louisville, Ky., June 22 (Special).—With banners designating Sunday school bodies from all sections of the country, more than 5,000 men, women and children marched in tune with brass bands Sunday afternoon through the heart of Louisville.

This colorful spectacle marked the closing of the 23d annual session of the national Baptist Sunday school congress, which opened last Wednesday morning at Mt. Lebanon Baptist church.

Some 20,000 persons lined Chestnut, 10th and Walnut Sts. and cheered the marchers as they passed. Included in the line of march were Sunday school workers, elaborately decorated floats, Boy Scouts, police officers, war veterans and the National Baptist Sunday School Cadet and Girl Reserve corps.

The procession was in two divisions. Each division was headed by a marshal and mounted officers, one forming in the eastern part of Louisville and the other in the western part. The line of march was east on Chestnut St. from Mt. Lebanon church to 10th St., north to Walnut St., and east to the Jefferson county armory, the place of disbandment. The western division formed at the Hampton Baptist church and proceeded to 10th St. There the two combined, making a mammoth demonstration.

### Dr. Boyd Leads March

The formation of the parade had already been worked out by the local committee, assisted by Dr. Henry Allen Boyd, secretary of the national Baptist convention.

Promptly at 2 p. m. the eastern division, headed by two patrolmen, a Boy Scout, Dr. Boyd and officers of the congress, started for the armory. Following closely was the crack Congress band of Nashville, Tenn., playing "Onward, Christian Soldiers." Second place in the line was given to the National Baptist A. F. Cadets.



under the supervision of Col. H. J. Woodruff, Nashville, Tenn., and Boy Scouts of Troops 101, 45, 103 and 90. Then came the Sunday school children of Louisville.

The snappy brass band from the Booker T. Washington Community center headed the third section of the first division. Following the band were 500 women, who made up the Sunday school congress chorus. Wearing white middie blouses, black ties and black dresses, these women won the applause of thousands as they stepped along, four abreast.

#### Local Churches Aid

Conspicuous among the local churches which had representatives in the parade were Mt. Lebanon, Central, Bethel, Antioch, Nazarene, Massie Zion, 20th St., Burnett, Joshua, Tabernacle, Lampton, Mt. Zion, Bates Memorial, Mt. Olive and N. St. Baptist churches.

After the parade had disbanded the marchers and visitors found their way into the armory, where they listened to a musical program arranged by Prof. H. B. P. Johnson of Dennison, Texas. Among those who contributed to the success of the affair were Miss R. Lillian Carpenter, supervisor of music in the Louisville public schools; Mrs. Lula Mae Hurse, Mrs. Cora De Sha Barnett, Mrs. H. B. P. Johnson of Dennison, Texas; Mrs. J. L. Landix and T. H. Pinckney of Columbia, S. C.

Following services at the various churches during the evening the convention came to a close. The site of the next conclave will not be chosen until September.

The 23d annual session of the national Baptist Sunday school congress was one of the most notable in the history of the conference. It brought together thousands of religious leaders of the connection and during the five days' session, many vital methods pertaining to religion were discussed. Besides much time was spent in explaining and handing out the recipe of front line Sunday school building.

#### Big Accomplishments

Among the outstanding accomplishments at this year's meet were these: The B. Y. P. U. recommended a uniform lesson for the B. Y. P. U.'s of America. The mission department of the Sunday school congress took over financial responsibility for the five mission stations in the Canal Zone and the republic of Panama. Diplomas were awarded to those who had finished the four-year course in teachers' training. Fifty-two ministers who had finished the correspondence course operated by the editorial department of the National Baptist Publishing Board were awarded diplomas. The congress established an improved 10-point standard for Baptist Sunday schools. Fort Worth, Texas; Oakland, Cal.; Denver, Colo.; Washington, D. C.; Atlantic City, N. J.; St. Louis, Mo.;

Norfolk, Va.; Chicago, Ill.; Cleveland, Ohio; Chattanooga, Tenn.; and Jacksonville, Fla., are a few of the many cities which are bidding for the 1929 congress.

#### 3,000 Delegates Greeted

Delegates numbering more than 3,000 were given a hearty welcome during their five days' stay. The official congress specials arrived on Wednesday morning, bringing the Chicago, the Illinois, South Texas,

Louisiana, Alabama, North Georgia, Tennessee and West Florida messengers. Prior to the arrival of these other special trains arrived late Tuesday, so that by Wednesday night the entire delegations of messengers had been assigned to their homes.

The congress was officially called to order at 10 o'clock Wednesday morning, when the Rev. J. P. Robinson of Little Rock, Ark., chairman, rapped on the pulpit with his gavel. After prayer by Rev. Homer Metter Jr., of Lexington, Ky., Rev. Robinson introduced Secretary Boyd, who immediately greeted the messengers of the rostrum with a hearty handshake. Among them were the following representatives: Teacher training, J. A. Sharpe, D. D., Nashville, Tenn.; Metokas, R. M. Reddick, D. D. S., Atlanta, Ga., and J. W. Welch, Ensley, Ala.; Galedas, Mrs. L. B. Fouse, Lexington, Ky., and Miss Nell E. King, Nashville, Tenn.; advanced teachers, J. P. Eugene, Beaumont, Texas, and W. M. McIntyre, Chicago, Ill.; primary department, G. P. Baker, Nashville, Tenn., and L. E. Brown, Cincinnati, Ohio; intermediate department, E. D. Tucker, Atlanta, Ga., and Mrs. Clara James, Kansas City, Mo.; department of music, H. B. P. Johnson, Denison, Texas; N. S. Landix, New Orleans, La., and Mrs. J. W. Hurse, Kansas City, Mo.; superintendents, H. W. Russell, Atlanta, Ga.; Prof. W. H. Fort, Okmulgee, Okla.; Mrs. E. W. White, New Orleans, La., and Prof. H. F. Jones, Henderson, Ky.; Laymen's league, H. B. P. Johnson, Denison, Texas; R. McCorkle, Mound Bayou, Miss., and L. Landers, Nashville, Tenn.; cradle roll, Mrs. Idella Hardin, Atlanta, Ga.; home department, Rev. J. M. McIntyre, Evansville, Ind.; Bible study, Ernest Hall, D. D., Cleveland, Ohio; National A. F. cadet, S. S. Jones, general, Muskogee, Okla.; ministerial, D. E. Over, D. D., Baltimore, Md.; B. Y. P. U., Rev. T. B. Livingston, D. D., Nashville, Tenn.; P. Marshall, Tampa, Fla.; G. W. Millaps, Little Rock, Ark., and Mrs. Marie Tansiel, Chicago, Ill.

The secretary then read the themes for the general session, which was followed by an announcement and a reading of the program for the five days. At 3 p. m. the first departmental meetings were held, which were the Metoka and Galeda classes, the advanced teachers department, ministerial, intermediate and primary teachers, superintendents' department, cradle roll and infant, B. Y. P. U., home department, Laymen's league, department of music, denominational newspapers and national A. F. cadets.

Other speakers during the day were Rev. David Over, pastor Providence Baptist church, Baltimore, Md.; Rev. G. F. Watson, Dr. C. P. Madison, Norfolk, Va.; Dr. J. Francis Wilson, Dr. J. O. Derrick, Detroit; Dr. M. P. Parish, Grand Rapids, Mich.; Howard Russell, Atlanta, Ga.; Rev. T. Timberlake, chairman of the local entertainment committee; Dr. A. A. Graham, Phoebus, Va., secretary of the Lott Carey convention; Dr. C. H. Clark, pastor of Ebenezer Baptist church of Chicago. At intervals musical selections were given by the local congress chorus.

#### Thursday's Session

On Thursday morning from 8:30 to 10 o'clock, Dr. Ernest G. Hall of Ind., Ohio, conducted a Bible

conference. Devotions were led by Rev. D. J. Hull, editorial secretary, national Baptist publishing board. Rev. L. A. McIntyre of Evansville, Ind., conducted the home department. Other speakers during the day were Dr. C. H. Parish, president of Simmons university of Louisville; Rev. W. B. Offutt, moderator of the general conference of Kentucky; Rev. J. E. Woods, president of the national Baptist convention (unincorporated); Miss Goldie Hammonds, Mrs. Mary Nicholson of Nashville, Tenn.; Miss Goldie Hammonds Love, Miss E. S. Higgins, Evansville, Ind.; Mrs. Dora Ziggler of Little Rock, Ark.; Mrs. Love Woods, of Nashville; J. A. Nobles, Mrs. Mary Rainey, Jeffersonville, Ind.; Mrs. Eliza Elmore, Lexington, Ky.; Mrs. Ophelia D. Grangler, Nashville; W. T. Curry, Chicago, and Dr. J. A. Charpe.

James A. Jackson, assistant business specialist, domestic commerce division, bureau of foreign and domestic commerce, Washington, D. C., was granted one hour in which to explain to business men in the rural districts scientific methods of management, by which they may secure larger profits from their investment. Mr. Jackson was for many years associate editor of the Billboard, a theatrical magazine. He came to the city as special guest of Dr. Boyd.

The afternoon sessions consisted largely of departmental meetings. Each day the morning sessions and departmental meetings were the same.

#### Friday's Session

Speakers Friday were Rev. J. T. Brown of Nashville, Rev. G. T. Stewart of New York City, Prince J. E. Blaychettar of Abyssinia, Miss Oro Lee Payne, Mrs. Anna Neal of Dayton, Ohio; R. H. Bonnett of Chicago, Mrs. Emma G. Broadax, Charles Lunderman, Margaret Brown White, Miss Margaret Donnell, Murphysboro, Tenn.; Mrs. Clara James, Kansas City, Mo., and Mrs. Georgia Hall. The Metokas and Galedas held a mammoth musical program at the evening services. Music was also rendered by the Knoxville, Tenn., children's chorus, under the leadership of Deacon Matlock. The singers and orchestra represented Mt. Zion Baptist church, of which Rev. W. Haywood is the pastor.

On Saturday morning, 8:30 to 9:30 a. m., home department demonstra-

tion; 10:30 to 11:30, teacher training chorus, blackboard exercises, and demonstration in the teacher training by superintendent. Speakers during the day were Miss Robert Glover, Chicago; Dr. R. M. Reddick, Mrs. E. M. Loggin, Oklahoma City, Okla.; Mrs. Clara B. Bales, Danville, Ky.; Mrs. Ollie Hill, Kansas City, Mo.; Mrs. K. Higgins, Spartanburg, S. C.; R. H. Dabney, Portsmouth, Ohio, and Edward Thradgill, Mound Bayou, Miss.

At 7:30 p. m. the National A. F. cadets, under the supervision of Col. H. J. Woodruff, Nashville, gave an exhibition drill.

#### Model School Conducted

The biggest day of the entire week was Sunday. Led by Dr. Boyd, a flying squadron visited the Sunday schools of every denomination and invited them to join the mammoth parade. Then there was a national model Sunday school, conducted on the front line Sunday school idea,

where denominational "helps" were demonstrated by the several departments. The national Sunday school congress sermon was delivered by Rev. J. C. White of Columbia, S. C.

In an address early in the day Dr. Boyd, who heads the national Baptist publishing board at Nashville, Tenn., and whose father, the late R. H. Boyd, was for many years president of the national Baptist convention, explained to the messengers that the Baptist Sunday school congress was unique among religious gatherings. It is divided into 14 departments and devotes the entire five days of its session to instructing the young people as to how to study and teach the Bible. The congress lays special stress on community singing. No session is opened without at least a half hour of song service in which spirituals are featured.

## SHREVEPORT, LA. MAYOR DENIES USING "NIGGER"

Welcome To Natl. Baptist  
Convention Most Cordial  
Possible

"AFRO TELEGRAM MOST  
UNUSUAL" HE WIRES

Coliseum, Fair Grounds  
Were Thrown Open To  
Baptist Delegates

Mayor L. E. Thomas of  
Shreveport, La., denies us-  
ing the word "nigger" in  
welcoming the National  
Baptist Convention to his  
city last week.

Report of the mayor's address was  
published in the AFRO-AMERICAN  
last week and in several other week-  
lies, whose correspondents sat at the  
convention press table.

The mayor's telegram to the AFRO  
reads:

"I delivered to the National Bap-  
tist Convention Negro the most cor-  
dial address of welcome possible and  
they thanked me for remaining thru-  
out the session for response. I never  
used the word 'nigger' in address-  
ing that body but paid a tribute  
to the race for their many deserving  
qualities, after allowing them to use

the coliseum and state fair grounds  
and showing them every courtesy and  
consideration. Your telegram is most  
unusual.

L. E. Thomas, Mayor,  
Shreveport, La.

#### Dr. Over Speaks

Dr. David E. Over, pastor of Provi-  
dent Baptist Church, Baltimore, who  
responded to the mayor's address of  
welcome at the convention, told the  
"AFRO" that the mayor used the  
word 'nigra' which is southern white  
dialect for Negro.

"The mayor is an aged white-hair-  
ed man. He was eloquent, witty,  
spoke at length and made a fine  
speech. It was some time before I  
realized this, for when he first used  
that dialect of his, I wondered how  
I was to respond without embar-  
assing myself and the convention. Ev-  
entually I realized that he had no  
disposition to offend or reflect upon  
us.

#### Everybody Courteous

"Police, street car employees and  
merchants treated delegates with full  
courtesy and the state fair grounds  
with impressive brick auditorium  
were at our disposal without cost."

#### Convention Head Speaks

Dr. J. E. Wood, of Danville, Va.,  
president of the Convention, wired  
the AFRO Wednesday:—"Mayor in  
his address used word 'Nigger' twice.  
It appeared from force of habit as he  
used 'Negro' generally in a lengthy  
speech.

"He spoke in such fine spirit there  
was no cause to resent the two  
lapses."

#### Baltimore Attorney Says Yes

"I am accustomed to the southern  
white man's dialect. What Mayor  
Thomas said was 'Nigger,'" declared  
Linwood G. Koger, Baltimore attor-  
ney, who attended the convention.

Memphis, Tenn., Commercial Appeal  
and Daily News, November 15, 1928.  
GIVE \$9,000 TO MISSIONS.

Negro Baptists Donate Fund For  
Missionary Work.

HOT SPRINGS, Ark., Nov. 17.—  
The Arkansas Missionary Baptist  
Convention, colored, closed its six-  
ty-first annual session here today.  
It met with the Roanoke Baptist  
Church and raised about \$9,000 for  
missionary and educational pur-  
poses. The convention owns and  
operates the Arkansas Baptist Col-  
lege of Little Rock. The Rev. J. R.  
Jamerson of Little Rock, was re-  
elected president to serve his sixth  
term in that office. The Rev. J. M.  
Washington of Brinkley, was re-  
elected secretary.

The Rev. J. E. East of Phila-  
delphia, corresponding secretary of  
the foreign mission board of the  
National Baptist Convention, ad-  
dressed the convention in the in-  
terest of foreign missions. The Rev.  
L. G. Jordan, historian of the Na-  
tional Baptist Convention, also  
spoke.



**JOURNAL  
MILWAUKEE, WIS**

APR 14 1928  
**Negro Church  
Biggest Gainer**  
Shows Largest Total  
of New Members in  
Last Year

A negro church—the Galilee Baptist congregation at 830 Vliet st.—gained a larger number of new members than any other church in Milwaukee, between Easter, 1927, and Easter, 1928, according to figures thus far submitted in a survey conducted by the Milwaukee Council of Churches.

The Galilee church gained 315 new members during the year, according to a report submitted by its pastor, the Rev. B. L. Mathews.

More than 30 churches of various denominations have responded to a questionnaire sent out by the church council, seeking local church statistics. The English Lutheran Church of the Redeemer, Nineteenth st. and Wisconsin av., is second in the list of churches in numbers added during the year, with 142. Trinity Evangelical church is third with 126 new members, Tabor Evangelical synod church is fourth, with 113, and the Washington Park Presbyterian church, with 110, is fifth.

Figures submitted by other churches follow:

Friedens Evangelical, 102; Immanuel Presbyterian, 78; First Methodist, 78; Christus Evangelical, 70; Bay View Baptist, 19; St. Paul's Methodist, 11; St. Peter's Methodist, 15; Tabor Evangelical, 19; St. John's Episcopal, 32; Auer Avenue Methodist, 55; Immanuel Reformed, 37; Westminster Presbyterian, 65; Highland Avenue Methodist, 20; Faith Presbyterian, 3; Concordia Avenue Evangelical, 23; Island Avenue Presbyterian, 35; Berean Presbyterian, 26; Calvary Evangelical, 40; Salem Evangelical, 31; Kingsley Methodist, 30; West Allis Methodist, 51; Lake Park Lutheran, 67; Immanuel Evangelical, 45; Asbury Methodist, 13; Bethany Evangelical, 42; St. Edmund's Episcopal, 47; English Lutheran Church of the Resurrection, 61; Bay View Bethel Evangelical, 21; Italian Evangelical mission, 39; Emmanue Evangelical, 17; First Evangelical, 38.

Nearly 100 churches to which letters containing questionnaires were sent are expected to send in replies during the coming week, according to Miss Marguerite Ohm, who is compiling the statistics at the church council's office at the Y. M. C.

**SENTINEL  
ROME, N. Y.**

MAY 2 1928  
**REV. R. B. LOVE  
FOUNDS NEW NEGRO  
CHURCH IN CITY**

**First Mount Calvary Mission Baptist Church Is  
New House of Worship.**

**FAILED TO CONSOLIDATE  
BETHEL AND GRACE UNION**

**Conditions at Creosote Plant  
Not Favorable For Church,  
Colored Pastor Says.**

Failing in his effort to consolidate the two colored churches of this city, Rev. R. B. Love announced today that he had formed the First Mount Calvary Missionary Baptist Church for colored people of Rome. A hall has been engaged at 247 W. Dominick street, on the second floor.

Rev. Love said that the Grace Union A. M. E. Church of this city had refused to consider uniting with the other church and that he had left the Bethel Baptist Church, located at the Creosoting Plant, in West Rome. Many of the tenants of the shacks at the Creosoting Plant, Rev. Love said, had informed him that they desired to have no church there.

Those living at the quarters at the Creosoting Plant who desire to join his new church are welcome to do so, Rev. Love declared.

Rev. Love said today that he needed help in establishing a colored church in this city and that he would welcome any at his church at any service.

Rev. Love declared that he expects his congregation to number between 100 and 200 members. One hundred and seven have made known their intention of joining the new church, he said.

The W. Dominick street hall has a capacity of 250 persons and Rev. Love said today that it was packed last Sunday when he held his first meeting there.

The colored pastor announced that Rev. David N. Boswell, pastor of the First Baptist Church of this city, had consented to conduct a service in the new church on the afternoon of Mother's Day, May 13, at 3 o'clock.

To Organize in June.  
The church will be organized, deacons ordained and trustees installed the first Sunday in June, the pastor said.

One of the needs of the church at the present time is an organ and someone to direct and train the choir. Rev. Love said that women and men with good voices were available for the choir but that they lacked leadership and training.

The colored pastor hopes in time to lead his congregation in the building of a new church in this city.

**BAPTIST OWNERS  
OF CHICAGO CITY**

**African Methodists Only  
Have Keys Of City During  
The Conference**

**OLIVET BIGGEST CHURCH**

**Five Pastors, Four Congrega-  
tions Sunday Morning**

CHICAGO, (Special.) — This city only belongs to the Methodists during the general conference. In normal times it is one of the great strongholds of the Baptist faith. The Olivet Baptist Church on Grand Boulevard, which was organized in 1850 with three members. It had 3,800 in 1916. The following table shows what took place since then:

Year	Number of Members Received By Baptism	By letter or Christian experience
1916	184	1353
1917	238	1809
1918	318	2052
1919	480	1943
1920	369	1382
1921	341	805
1922	354	254
1923	290	220
1924	313	335
1925	165	196

Grand Total 3052 Grand Total 10349  
Huge membership gains between 1916-1920 were due to migration.

Decrease In Membership	
By Exclusion	186
By Death	630
By Letter	940
Strayed or Dropped	4960
Total	6716
Gross Gain	13,401
Total Decrease	6,716

**Baptists.**

Net Gain	6,685
Membership in 1916	3,900
Present Membership	10,585

**TRIBUNE  
NEW ORLEANS, LA**

MAY 23 1928  
**NEGRO BAPTISTS  
IN MODEL SCHOOL**

A model Sunday school, composed of all the Sunday schools in the district, was conducted on Sunday by the Louisiana Freedman Baptist association (negro) in the Freedman auditorium at Collapissa and Audubon streets. Following the Sunday school, Rev. F. Clark, president of the association, preached. Other speakers at the afternoon services were A. B. Fuller, of Austin, Tex., director of the Women's Work of the National Baptist Convention of America, and Rev. Henry Allen Boyd, of Nashville, Tenn., secretary of the National Baptist Publishing board.

**Baptist Common Sense Will  
Keep That Church Out  
of Politics**

We have never been inclined to believe that the rank and file of Southern Baptists would feel themselves bound by the actions of such of their membership as might attempt to dictate their political opinions. Separation of church and state is one of the main tenets of the Baptist faith. So opposed, since Roger Williams' day, have most of his followers been to anything which might smack of a union of the functions of the state with those of the church that the forms, even, of church government adopted by other Protestant denominations have been steadfastly ignored by the Baptists. The genuine Baptist has always been a libertarian in thought and deed, and has always stoutly maintained that a man's political views should not be determined by his church. Consequently we are not much alarmed by the news that comes from Chattanooga. It is true that the social service committee of the Southern Baptist convention, meeting in the Tennessee city, presented a resolution to the convention. It is true that the resolution was adopted and that by its adoption, to quote the language of the Associated Press, "the voting constituency of the Southern Baptist church including a membership of 3,700,000 tonight stood pledged to break party lines rather than see any such candidate as what was termed an 'unnamed friend of the liquor interests' become president of the United States." It is also as obvious as the resolution is inaccurate that the thrust was aimed at Governor Smith—in the hope of destroying the one chance Southern Democrats have of helping to end Republican misgovernment and corruption. More than that, it is quite, quite true that

the four thousand delegates who voted for resolution are seeking to do exactly what unthinking Protestant Christians so frequently charge against Catholic Christians. The delegates may have another name for it—"patriotism", for instance, which to paraphrase Samuel Johnson, might be called the last refuge of misguided bigots; but if the delegates aforesaid have not labored most sedulously to put their church into politics and bring about a union of state and the Baptist church, then someone ought to revise the dictionary.

But we refuse to be overly disturbed by the medieval-Catholic ideas and actions of the delegates. We do agree with the Birmingham Age-Herald when it says that "thoughtful Baptists will join other discerning Americans in the belief that this excursion into politics will be harmful to the church, and will, if it becomes an example for other denominations, bring upon the country irreparable woes and disasters". We also agree with the Macon Telegraph that "no American Catholic prelate has attempted such bold dictation to his parishioners as the Southern Baptist convention has attempted." But because there is reason to believe that thoughtful Baptists outnumber the other kind—thoughtful Baptists who prefer to hold firmly to the principle of rigid separation between church and state and will refuse to be dictated to through this latest effort to set up an ecclesiastical tyranny over the minds of men—we cannot wax greatly excited over the resolution of four thousand misinformed, misled delegates to the Southern Baptist convention. Theirs is not the first effort to mutilate the Constitution. Common sense has preserved it before. Common sense—and Baptist common sense—will save it again.

**JACKSON STILL HEADS  
N. ENGLAND BAPTISTS**

**Next Session Goes To Orange,  
New Jersey**

NEW YORK. — All officers were reelected, Orange, N. J., selected for the next session and \$3,000 raised for Northern University at Rahway, N. J., by the New England Baptist Convention meeting here, last week.

Women's Auxiliary, Mrs. E. B. Holland, of Rhode Island, president; the Sunday School Convention, and B. Y. P. U. Auxiliary, David Lane, Boston, president, met at the same time. Sessions were held at Abyssinia Baptist Church. Baltimore pastors attending were Dr. W. J. Winston, Dr. J. G. Barnett, L. R. E. Tucker, Dr. A. J. Greene, Dr. J. Payne, and Dr. W. F. Dickinson.

Rev. J. C. Jackson was reelected president of the convention; Rev. W. A. Taylor, Rev. O. S. Johnson, vice-presidents; Rev. Marvin Gibson, and Rev. F. W. Hedgman, secretaries; Rev. J. H. Hughes, treasurer; Rev. George Crawley, statistician; Rev. J. B. Boddie, Educational secretary.



# SOCIAL ISSUES OF CHURCH IN BAPTIST WORLD'S ALLIANCE

**Strong Appeal is Made for  
the Spread of Christian  
Brotherhood Throughout  
the World**

**APPEAL FOR FIRM STAND**

**Termed World Issue Need-  
ing Sincere Attention of  
Leaders. Practice Teach-  
ings is Cry**

Special to the St. Louis Argus  
TORONTO, Ontario, July 5.—Set forth as one of the major social issues facing the church, racialism was intently dealt upon today by the Baptist World Alliance, representing 12,000,000 Baptists throughout the world, meeting here. Upon race issues the necessity was stated of a vigorous Christian stand.

**Appeal For Firm Stand**  
White delegates from many parts of the world as well as colored delegates from distant places gave fervent expression of opinion, declaring prejudice and discrimination to be absolute antithesis of Christian teachings.

The first shot was fired by Attorney William Harrison of Chicago, who drew the attention of the audience to the many beautiful but distinctive trees lining the lake-front at Exhibition Park. Jehovah had made them all. Who would criticize an elm because it was not an oak? God had made the black men, the yellow men, the red men and the white men. All were necessary.

**Is Clash of Civilization**  
Rev. Frederick Chambers Spurr of Birmingham, England, said: "We are witnessing today not so much the clash of races as the clash of civilization. Colored people are not in revolt against whites for racial, but

for commercial reasons. The white dominance of the world began four centuries ago only. The white man went out for game and annexation and was inspired by no moral or spiritual motive."

There were 1,300 millions of colored people challenging 500 millions of whites, the speaker pointed out, but in his opinion the solution of the problem was not by subjugation, segregation, nor by mixing the blood in marriage. There was one infallible way, the Christian way, by proclamation of equality of all men before God and by the acceptance of responsibility, each man for his brother.

All men could rise to the highest but those who were more advanced on the path of civilization should accept the responsibility for backward peoples. The whites need not be slave-drivers, but elder brothers.

"We must accept the Christian standard of human values and not the political standard. The alternative is a church united on its essential Christian message, apart from political and commercial ambitions or a clash will end in disaster and red ruin," he continued.

**See Need of Practicing Teachings**  
From the Mexican republic, Mr. Lacey stated that as long as sin existed in the world, there would be not only racial differences but inevitable class distinctions among people of the same race. "Until we get the conception of the value of a human soul, we will not get the right solution," he said.

Others joining in the discussion were Antonio Merito of New York, who stated that Italians were often discriminated against, even those born in the United States. A. H. King of South Africa, discussed the problems existing there; Rev. Dr. Glue from Georgia, and Rev. Alfred C. Williams of Detroit, Michigan, who upheld the Golden Rule as the solution of all racial problems.

"No man can help me who looks down upon me. He can only help me if he loves me," he said.

In concluding the discussion, Rev. Frederick Spurr urged the importance of spreading the Gospel propaganda and furthering political pro-

paganda of a similar character. This could be done by giving the reins of government into the hands of Christian leaders.

Merito of New York introduced a note of scepticism when he said he doubted if even all the delegates present would carry into effect the sentiments of Christian brotherhood they had been listening to when they returned home.

## WORLD ALLIANCE MEETS IN TORONTO

**Delegates Representing 156 Na-  
tionalities Answer Roll Call—  
Spiritual Fervor Evident**

The fourth Congress of the World's Baptist Alliance opened officially on Saturday afternoon, in the exhibition grounds on Lake Ontario, Toronto, Canada, with more than 4,000 delegates present, representing fifty-six nationalities.

Rev. Dr. George W. Truett, president of the Southern Baptist Convention, presided over the opening session, in the absence of Rev. Dr. E. Y. Mullins, of Louisville, Ky., president of the World's Alliance. 7-7-28

Across the front of the Congress Hall (Transportation Building) a red-lettered motto, "Baptist Life in World Life," with St. Paul's words beneath, "To burn up all things in Christ," flung out the underlying idea of the Congress. Union Jacks draped the pulpit, while the Stars and Stripes, Union Jack, and Canadian ensign decorated the platform. Behind the platform a great sounding board made provision for the audience listening to the speeches. 7-7-28

Albert Matthews, chairman of the Canadian committee, welcomed the delegates on behalf of the Baptist Brotherhood of Canada. "I welcome this great multitude out of every nation, and of all tribes and peoples and tongues," said he.

Dr. W. H. Langston, of Brantford, president of the Baptist Convention of Ontario and Quebec, said: "We welcome you first of all because you are Christians, for after all the thing that matters most is that men and women, from whatever nation they may come, or with whatsoever tongue they may speak, shall be linked together by personal faith to Jesus Christ and united

to one another by the common ties of Christian life and love."

Dr. Truett, in responding, said: "In behalf of the gathered Congress from all ends of the earth I would make this acknowledgment of the welcome you have accorded us." He referred to the imaginary line between the United States and Canada, "without fort or defense, as a symbol or demonstration to the world that our relations rest not on armed force, but that truer, worthier force—the force of mutual trust and affectionate good will."

On the great audience were those who had come from Asia, from the vast expanses of Russia, from the gardens of Japan, from the hot plains of India, from China and Ceylon, from Palestine, from Burma, from Africa and South America, from the desert places of the earth, from the islands of the sea, and from the uttermost places of the earth, for encouragement, instruction and inspiration. And it seemed, when viewed from the great platform, that the more than 5,000 delegates, as they listened to the discourse on "The Universal Sovereignty of Jesus Christ," they were all with one accord in one place.

## WORLD CHURCH ALLIANCE HONORS DR. L. K. WILLIAMS

**Pastor of Chicago Church is  
Made An Officer of  
Baptist Congress**

TORONTO, ONTARIO, July 5.—Rev. L. K. Williams, pastor of Olivet Baptist Church of Chicago and president of the National Baptist Convention, was elected one of the vice-presidents of the Baptist World Congress here Friday.

The other officers elected were Rev. Dr. John MacNeill, Toronto, president. Vice-presidents elected were: Rev. J. C. Baretto, Argentine; Rev. T. C. Bau, China; A. H. King, South Africa; Stow Smith, Australia; and Rev. F. W. Simoleit, Germany; General Secretary, Rev. Dr. J. H. Rushbrooke of London, England; Associate Honorary Secretary, Rev. Dr. Clifford Gray of Lewiston, Maine.

Berlin, Germany, was agreed upon as the meeting place of the congress in 1933.

## 115 Baptist Churches Meet

**New England Convention  
Reports \$8,903.37**

New York, June 25.—(BNS)—The New England Baptist Missionary Convention held its fifty-fourth annual meeting at the Abyssinian Baptist church in this city. Rev. Dr. A. E. Powell, pastor from June 12 to Sunday June 18 inclusive. The Rev. J. C. Jackson, D. D. Hartford, Conn., is the president. The Sunday School B. Y. P. U. and Women's Convention preceded the session of the general body and were largely attended. There were 63 Sunday School representatives and they contributed \$40 for education and missions. The B. Y. P. U. also raised a large sum for the same purpose. The Women raised \$2,700 and carried out a most commendable program. Mrs. E. B. Holland, of Providence, R. I., is the president. Dr. A. L. Jackson is president of the Sunday School department and D. E. Lenchard, the B. Y. P. U.

The general convention had an enrollment of 115 churches which raised a total of \$8,903.37 for Education and Missions. The annual sermon was delivered by Dr. D. S. Klugh of Boston, doctrinal sermon by Dr. J. H. Hughes of Orange, New Jersey; and Missionary sermon by Dr. E. W. Johnson of Philadelphia, Pa.

The annual address of president Jackson was considered a most comprehensive document in thought and inspiration to the convention. He featured the importance of Christian education, making a strong plea for Northern University at Rockway, N. J., Virginia Union University and other institutions fostered by the Convention. Dr. Jackson dealt on the relation of pastors, deacons and trustees and ventured the hope that each would strive for peace rather than stir up confusion as too often the case.

The absence of Miss Nannie H. Burroughs, president of the National Training School, Washington, was keenly regretted. Miss Burroughs was reported too ill to make the trip to New York. The publishing committee appointed N. B. Dobson, former Editor at the American Press Association, to be Field Editor of the Christian Review, the organ of the Convention.

The 1929 meeting will be held with its Union Baptist church at Orange, N. J., of which the Rev. Dr. J. H. Hughes is the pastor.



Church-1928

# 12,000 DELEGATES AND VISITORS ATTEND SESSIONS

## President and All Other Officers of the Convention Renamed to their Posts

### Endorse Hoover and the G. O. P., Oppose Return of the

### Chorus of 1,000 Voices Brings Out One of the Largest Gatherings Ever Witnessed in City; First Meeting of Baptists in Louisville in 39 Years.

LOUISVILLE, Ky., Sept. 12—(ANP)—Louisville is the host to one of the largest delegations that has ever been in the city. Baptists from every nook and corner of the globe are sojourning here. The large spacious Armory is filled at every meeting with mammoth choruses of 1,000 voices. The large gathering brought one of the largest gatherings to a song event ever witnessed in this city. The city is in gala attire and every one seems to be extending a hand of welcome. Rev. L. K. Williams, president, is indeed pleased at the very large gathering of people. It has been 39 years since the National Baptist Convention met in this city.

**Senator Addresses Body**  
To the accompaniment of fervent "amens," Senator Roberts, impressed upon these churchmen who represent three and one-half millions of Negroes that good government to the Negro must mean his own obedience to the law of the land, and his support to only those men in public office who believe in strict enforcement of the law.

Senator Roberts is a member of the executive committee in charge of the Republican campaign among Negroes and is directing the work of the western branch.

national work. The keynote of his address was: "That Baptists, like other denominations, must arise and help fight its people's salvation both politically and spiritually." At the close of this stirring message the President was unanimously re-elected.

**Thursday, Sept. 6th**  
The various boards made their reports; the Foreign Mission Board of which Rev. J. E. East, of Philadelphia, is secretary, made a splendid report of the work being done in Africa. Dr. East spoke of work being done through the new hospital erected by the denomination. Several returned missionaries spoke, including Dr. Moody from the Congo, and Miss Sarah C. Williamson from Liberia.

The S. S. Board's secretary, Dr. A. M. Townsend, made its report. \$175,000 was spent on equipment for the publishing house of this board. \$100,000 was spent in paying the indebtedness off.

Dr. E. W. D. Isaac, secretary of the B. Y. P. U. board reported \$150,000 surplus over last year.

Rev. R. W. Coleman, secretary of the Educational Board, made a marked progress in the educational program of 1928. Dr. Coleman has on a drive for finance for the denominational schools throughout the country.

Dr. W. H. Moses, secretary for the Home Mission Board, reported a numerical and gain throughout the home mission field. Rev. L. G. Jordan, historian of the Convention made his annual report for his department.

The Benefit Board has proved itself an asset to the convention. Other departments showed marked improvement over last year.

# BAPTISTS LEAD IN NUMBERS

**Census Bureau Reports Baptist Out-Number Any Other Negro Denomination In U. S.**

WASHINGTON, Oct. 4.—There

are more Negro Baptists in the United States than members of any other colored denomination, according to an announcement by the census bureau of the Commerce Department of the results of its enumeration of religious bodies in the United States as of 1926.

The Commerce Department states that there were in the United States in 1926, 213 religious bodies with 231,983 organizations and 54,324,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916.

The figures made public by the Commerce Department show that in 1926 there were 22,081 colored Baptist churches with a membership of 3,196,623, as compared with 21,071 churches and a membership of 2,708,870 in 1916.

In 1926 there were 6,708 African Methodist Episcopal Churches having a membership of 545,814 as compared with 6,633 churches and a membership of 548,355 in 1916, a gain of 75 churches and a loss of 2,541 members in the 10-year period covered by the report.

The African Methodist Episcopal Zion Church had 2,466 churches and a membership of 456,813, it was reported, as compared with 2,716 churches and 257,169 members in 1916, a loss of 250 churches and a gain of 199,644 members in ten years.

The Colored Methodist Episcopal Church reported 2,518 churches with 202,713 members in 1926 as against 2,621 churches with 245,749 members in 1916, a decrease of 103 churches and 43,036 members in ten years.

The report also showed that the African Orthodox Church had 13 churches and 1,568 members in 1926. No figures were given for 1916. The African Orthodox Church of New York had 3 churches and 717 members in 1926. The United American Free Will Baptists (colored) reported 166 churches with a membership of 13,396 members in 1926 compared with 169 churches and 13,362 members in 1916.

The Colored Primitive Baptists had 925 churches and 43,978 members in 1926 against 336 churches and 15,144 members in 1916. The Colored Methodist Protestant Church had 33 churches and 533 members in 1926 against 26 churches and 1,967 members in 1916. The Independent African Methodist Episcopal Church had 29 churches and 1,003 members in 1926. No figures were given for 1916.

### Others Re-elected

Other officers re-elected are: Vice presidents at large, Rev. W. M. Taylor, Baton Rouge, La.; regional vice president, Rev. R. M. Caver, Little Rock, Ark.; Rev. J. C. Jackson, Hartford, Conn.; and Rev. W. H. Rozier, Los Angeles, Cal.; secretary, Prof. R. B. Hudson, Selma, Ala.; assistant secretaries, Rev. Mr. Fuller; Rev. J. S. Nabritt, Atlanta; Rev. E. Arlington Wilson, Dallas, Tex., and Rev. A. H. McDonald, Omaha; treasurer, Rev. A. D. Williams, Atlanta; statistician, Rev. C. H. Parish, Pres., Simmons University, Louisville; historiographer, Rev. L. G. Jordan, Louisville; Auditor, Prof. E. D. Pierson, Chicago; and attorney, Charles M. Roberson, Shreveport, La.

## NATIONAL BAPTIST CONVENTION OF AMERICA IN SESSION

### IN WHICH DR. H. A. BOYD, SECRETARY OF THE NATIONAL BAPTIST PUBLISHING BOARD SUBMITS REPORT OF YEAR'S WORK

### Nashville Man Presents Figures Showing a Three Hundred Thousand Dollar Business

Shreveport, La., Coliseum Fair Grounds, September 7, 1928—Building religious literature for a growing denomination on a Bible foundation for a constituency of over three million members was fully explained here today by Henry Allen Boyd before the National Baptist Convention of America. It was the thirty-second statement in the form of a report of the National Baptist Publishing Board and its plant, located at Nashville, Tenn., of which the Rev. Mr. Boyd is the Secretary, Treasurer and Manager. The Institution was founded thirty-two years ago by the father of this Secretary. He was an ex-slave and this son of his says "he saw the invisible, accepted the challenge and took a shoe string and made a tape record."



The report, which was presented in pamphlet form over sixty-four pages, was to a magnificent presence of Baptist messengers, consisting of ministers and laymen, men and women, who brought a message to this Volunteer Missionary Association. The report covered twelve months of activity. It told of the millions of periodicals written, set in type, run off on presses, finished in a book binding establishment and circulated with a view of disseminating truths throughout the civilized world where members of the same faith and order had Sunday Schools. Organized Classes, B. Y. P. U.'s or where they had their Missionary Baptist Church life. Not throughout the session of this forty-ninth annual gathering has anything claimed, according to the statement given out, the attention that was given the son of this ex-slave, the Secretary of this institution the Sunday School Wizard of this day and generation, as he is styled, or the attention that was given this report, as it had to do with a one million dollar institution, located at Nashville, Tenn. The report was not an attempt at oratory nor was it an attempt at literary presentation, but viewed from a cold business standpoint, it was presented by a hard-headed progressive, aggressive business man, supported by a Board of Control and offered to a denomination though its Convention who gave it a hearty welcome and reception.

The institution, headed by the Secretary, is a missionary endeavor. It prints, manufactures and circulates, by sale or gift, denominational literature and tracts. It supplies denominational helps and furnishes churches with supplies. It was noted that the Secretary inserted in his report the term and coined phrase "This Institution has builded in the thirty-two years of its existence incomparable service for the present, as well as the future generations that go to make up this denomination of which we are part. The Board's activities are pregnant with growing ideas of modern Sunday Schools, up-to-date B. Y. P. U. insisting on building a church life through a constituency whose very desire pulsates with realities that must be worked out, if the spirit of the Lowly Nazarene is to be exemplified and the Christ that we serve is to be lifted

up." Over twelve million religious tracts, literature and publications were printed and sent out last year; in fact, they nearly reached the thirteen million mark. Twenty thousand dollars were donated to Sunday Schools, Churches and Young People's Societies. It went beyond the states and snatched from an embarrassing situation the work on the Canal Zone in Panama, by guaranteeing the return of the missionary and his family to their field of labor, and putting him to work on a safe secure basis.

The report shows that the Sunday school forces, represented in the great Sunday School Congress, continue their onward and upward march. The review of the recent Summer Sunday School of Methods, held at Louisville, in the form of the Sunday School Congress, was presented as evidence conclusive that, using the Secretary's language, "We are pressing on to our goal, we will finish the task that we began."

Over three hundred thousand dollars in business during the past fiscal year was reported as the gross operation of the institution; in other words, an increase of more than twenty thousand dollars for the year just past or for the fiscal year closing July 31, 1927, as this present report was for the fiscal year that closed on July 31, 1928. The Rev. Mr. Boyd covered the entire field of activity in this pamphlet report and after he had finished the Convention gave it a hearty reception and indorsed the work of his Board as a denominational agency doing a constructive piece of business.

Mrs. Yency Cole of Detroit, Mich. is in the city visiting her children and friends. She is accompanied by her friend Mrs. Blasen Gain. They are enjoying many parties, teas, etc.

LOUISVILLE, KY.

## SEP 7 1928 NEGRO BAPTISTS HEAR REPORTS

Inter-Racial Co-operation Is  
Urged In Address By

### Bishop.

Nearly 4,000 Negro delegates to the forty-eighth annual session of the National Baptist Convention in the Jefferson County Armory Thursday devoted their attention to reports and discussions of mission work and heard addresses on Colored Y. M. C. A. work, the reports of the Sunday-school Publishing Board and of the American Baptist Theological Seminary, Nashville.

An appeal for inter-racial and inter-denominational co-operation was made at Thursday morning's session in an address by Bishop George Clements Louisville, of the African Methodist Episcopal Zion Church. The Rev. A. Rivers, La Grange, Ga., was introduced to the convention Thursday by the Rev. Dr. L. K. Williams, Chicago, president of the convention, as the minister who baptised him several years ago.

The Rev. Dr. Channing H. Tobias, New York, senior secretary of Colored Y. M. C. A. work, told the delegates his organization had accumulated \$5,000,000 and was operating on an annual budget of \$1,000,000. He said the Colored Y operated fourteen student conferences and thirty-five summer camps for boys this year.

### College Head Reports.

Reports on the progress of the American Baptist Theological Seminary at Nashville, operated jointly by white and Negro Baptists, were made by the Rev. Dr. W. T. Amiger, president of the college.

John L. Webb, custodian of the Woodmen of Union, a Negro fraternal order, and head of the Laymen's Movement of the convention, addressed the delegates Thursday at the general convention.

It was reported that more than 200 delegates to the Laymen's Movement meetings, which are being held in the Zion Baptist Church, adopted resolutions pledging their support to Herbert Hoover and to "stand squarely behind the Eighteenth Amendment and the Volstead Act," but officials of the convention said this action was not the expression of the convention proper.

Efforts to obtain the convention's indorsement of Hoover, however, will be made Friday night when John R. Hawkins, treasurer of the African Methodist Church, and chairman of the Colored Campaign Committee for Hoover, is expected to address the meeting, asking for such indorsement.

### Rev. Hope Speaks.

The Rev. Dr. S. S. Townsend made the report of the Sunday-school Publishing Board. He said the board's debt of \$650,000 had been underwritten by the 27,000 churches in the convention, which represents a total membership of 3,500,000 Negroes. He said the board is recognized and respected by all Sunday-school associations in the United States.

The Rev. Dr. John Hope, president of Morehouse College, Atlanta, member of the National Board of the Y. M. C. A., and said to be the only Negro member of the Y. M. C. A. World Committee, is expected to address the convention Friday. The sessions are to continue until Monday.

The Rev. H. W. Jones, pastor of the Green Street Baptist Church, Louisville, and chairman of the local com-

mittee on arrangements for the convention, Thursday invited the delegates and visitors to attend the breaking of ground Sunday afternoon for a \$100,000 church building on Gray Street, between Jackson and Hancock Streets.

The Rev. Thomas Moody, former missionary in the Congo, reported on the mission field in Africa as he had found it. Other speakers at the convention Thursday were the Rev. M. M. Fisher, the Rev. R. B. Bradby, the Rev. G. P. McKinney and the Rev. M. L. Shepherd.



# NEGRO BAPTISTS STILL RAISING HADES!

According to both newspaper stories and reports from messengers who attended the session of the Baptist Missionary and Educational Convention at Sherman, last week, the long-expected and threatened rift in the constituents of this convention developed; and this supposed religious assembly became so disorderly and so void of the Christ-spirit that officers of the law were forced to invade the church, where the sessions were supposed to be held, and arrest several ministers and laymen.

It is further stated that the white citizens of Sherman were tickled immensely at the disgraceful conduct of these reputed religious leaders, while the colored inhabitants regretted the day that the convention ever came to their city.

The Informer, in this editorial, is not trying to point the indicting finger at either faction, per se; but this paper considers both the Sherman fiasco of last week and the Paris debacle of last year a reflection upon a gang of underworld gangsters, to say nothing of a body of supposed Christian ministers and laymen.

The convention's program and perpetuity ought to be paramount to any man's ambitions and aspirations, and the men whether preachers or laymen, responsible for the present deplorable and disgraceful state of denominational affairs, should be made to feel the righteous indignation of the conventional constituency.

If a split has occurred in this convention, then more than one man or faction is responsible for the division; for there can be no disagreement, division or wrangle without the physical presence or existence of two men or factions.

Here are men professing to be followers of the Prince of Peace pulling off a disorderly orgy which challenges some of the stunts engineered by gangsters and denizens of the underworld—not over fundamentals of their religious beliefs, but over the question of office holding and its resultant spoils.

In this connection, most of the denominational splits and religious controversies have not been waged as a result of fundamental differences affecting religion, but rather upon the all-important question of occupying the "chief seat" and being "the leader."

Tactics, which ward-heeling politicians would not resort to in order to carry their point, were invoked and employed at this religious gathering, according to some of those who attended the shameful episode at Sherman; and instead of offering prayers for divine guidance in the impending crisis, the preachers were busy playing "peanut politics" and hunting for points of vantage.

Such disgraceful stunts can be outlawed, if the members constituting the local churches will place their unequivocal stamp of disapproval upon such heathenish and hellish affairs by refusing to contribute one penny to any denominational cause or activity, except their local church's maintenance and operating expenses, until the breach is healed and the denominational motor is hitting once more on all its cylinders.

The hard-working men and women, whose blood money makes it possible for the ministers to attend these conventions and raise unadulterated hades (polite term for "hell," to which place some of our religious leaders seem headed faster than a bee-martin to his hole), should learn some sense, and refuse to support, either morally or financially, any conventional program or project, until this infamy is blotted from the pages of the denominational ledger.

Furthermore, it stands to reason that if these religious leaders are unable to handle the convention and steer it along a righteous

and constructive course, they are wholly unfit for executing the duties imposed upon them either as local pastors or denominational leaders.

The Informer is not a religious organ as such, nor is it sectarian; but this paper is intensely interested in humanity in general and the Negro race in particular, and we know that the race can never get very far with such centrifugal leadership.

If the so-called intelligent and Christian Negroes can not bury their differences and work together for the common good of all, then the Negro race is nothing more or less than a huge joke, and our days in the wilderness of ignorance, oppression and repression will be many and full of trouble.

There is not a denominational breach which can not be healed, if the members of the various churches composing the convention, both state and national, would show some courage and backbone and demand that the preachers cut out their hell-raising and bickering and unite their forces for the salvation of the souls of men, rather than in fighting and splitting over office and its "trimmings!"

5,000 HEAR HIM USE THE WORD 'NIGGER'

## Boyd Faction Closes Best Convention

By DAVID W. KELLUM  
Staff Correspondent  
(Photo on Picture Page)

Shreveport, La., Coliseum

Fair Grounds, Sept. 14.—(Special)

The production of more than 2,000,000 copies of periodicals and the report that \$32,000 worth of business had been handled during the past year was the sum of achievement noted in the closing session of the 48th annual meeting of the National Baptist Convention of America.

This was the outstanding feature of the report of Dr. Henry Allen Boyd, secretary of the National Baptist Publishing board at Nashville, Tenn.

The parent body and the woman's auxiliary were in session here for five days beginning Wednesday, Sept. 5.

Norfolk, Va., was chosen as the next place for the convention. The date has not been set as yet.

The larger Christ was the outstanding theme of every session as provided in the book. While the extension of the Kingdom was the main object. The principles of the lowly Nazarene were exemplified throughout the week and every speaker stressed the need of more home and foreign missions. This idea made an indelible impression during the morning service when the combined convention, made up of representatives of the Lott Carey foreign convention and the woman's auxiliary met at the 30-minute devotionals, which began the day.

More than 5,000 men, women and children were in attendance at this, the greatest distinctively denominational gathering in the world. The messengers that crowded the Coliseum at the state fair grounds and Galilee Baptist church, where the woman's auxiliary met, represented a constituency of 2,500,000 Baptists.

Vanguard Arrives Early  
The vanguard of Baptists began arriving as early as Sunday, and by Wednesday night practically all had been housed by the reception committee, headed by Rev. E. S. Stills, pastor of the Galilee Baptist church, whose successful efforts secured the national convention to hold its session in Shreveport.

With a parade through the city's main streets shortly after dark and a special inaugural concert by a chorus of several hundred voices, under the direction of Prof. H. B. P. Johnson, Muskogee, Okla., the convention got under way at the Coliseum Tuesday night.

The parade consisted of decorated floats and private cars and contained fully 50 machines. The Coliseum was taxed to capacity with members of both races.

The convention proper opened Wednesday morning at 10 o'clock with the Rev. J. Edmund Wood, Danville, Ky., president, presiding. Various reports were submitted at the session, after which the president delivered his annual address. At the conclusion of his masterly talk, Dr. Wood was re-elected president by acclamation. He is now beginning his fourth term. At the same time Mrs. M. A. B. Fuller of Austin, Tex., parliamentarian and advisor, was elected to head the woman's auxiliary. She succeeded Mrs.

G. D. Faulkner Davidson, Chicago president, who resigned after 12 years in the office. Mrs. Davidson was given a cash purse of \$100 by the auxiliary.

Dr. Wood Re-elected  
Other features of the afternoon session were reports of various committees, which included the executive board's report by Rev. S. S. Jones of Muskogee, Okla., the corresponding secretary, and the discussion of the report by Rev. E. W. White of Louisiana.

President Wood, in his address, briefly pointed out the purpose of the convention "as an organization of Christian soldiers carrying out the work of Jesus Christ." He expressed his sincere gratitude to his co-workers for their assistance during the year in making the record a successful one.

The president said the financial condition of the organization was better than ever before. He did, however, rebuke opponents of the convention and called upon all members to work in unity and harmony, stating that "we meet the exponent of falsity and misrepresentation in the arena of public opinion and refute every statement made."

President Wood urged the establishment of more school and orphanages for our children. He also urged the needed improvement in the B. Y. P. U. work, by saying, "Until we manifest more interest in our young people the future of our organization is not bright."

On Wednesday night, the local program headed by Rev. E. S. Stills, held the spotlight. Citizens of both races braved the intense heat to hear the welcome addresses to the messengers.

Call Delegates "Niggers"  
Prominent among those to extend welcome to the visiting throng was Mayor L. E. Thomas, who spent the larger part of his time calling the delegates "Niggers."

After giving a few pertinent facts relative to Greater Shreveport, he said, "All citizens, white or black, coming here on peaceful occasions, are always welcome to Shreveport. I am very glad on behalf of the city and governor to extend to you a cordial welcome."

"I am a Baptist. My father was a Baptist, in fact all of my family are Baptists. I couldn't be anything but a Baptist and when you see a 'Nigger' who is anything but a Baptist, it's because some white man has been tampering with him."

"The Southland made a bad name for 'Niggers,'" he continued, "the climate and every other thing. The white people understand them the same as I do, for many of them have played as little boys and girls together."

Tells "Darky Stories"

At this point the mayor digressed long enough to tell several "darky" stories. "We white people can't get along without you 'Niggers' and you 'Niggers' can't get along without us," he continued, "The white people of the South sympathize with the 'Niggers' in their hopes and aspirations. You have our prayers and we hope your stay will be a pleasant one, and when you return may you tell all that your stay was enjoyable in dear old Dixie and that

the larger Christ was the outstanding theme of every session as provided in the book. While the extension of the Kingdom was the main object. The principles of the lowly Nazarene were exemplified throughout the week and every speaker stressed the need of more home and foreign missions. This idea made an indelible impression during the morning service when the combined convention, made up of representatives of the Lott Carey foreign convention and the woman's auxiliary met at the 30-minute devotionals, which began the day.

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you received a cordial welcome from both white men and black men."

The mayor received a loud applause from members of the white race who had come out to hear him. Fearing that other speakers would comment upon his "Nigger talk," Mayor Thomas remained in his seat until the benediction was pronounced. Regrets were expressed by Governor Huey P. Long and Dr. Simms, pastor of Highland Baptist church, who were unable to attend the meeting.

The remainder of the program consisted of addresses by Rev. S. W. Taylor, Dr. J. H. May, Mrs. Vassilce First Baptist church, Cedar Grove; Miss Flora B. Coleman, Friendship Baptist church; Dr. W. M. Grimbles, president, state convention of Louisiana; Dr. C. H. Copeland, pastor of C. M. E. Temple; Miss Mary Rose G. C. Williams, Dr. H. C. Tate, Miss Mercie D. Stills, Rev. J. S. Williams, Prof. R. P. Player, Mrs. Mary J. Smith, Kansas City, Mo., and Dr. David E. Over, Baltimore, Md.

#### Foreign Mission Rally

A report on the work of the home mission board by Rev. A. A. Graham of Virginia and J. H. Winn of Texas and a foreign mission rally, at which Rev. E. W. Bowles of New York spoke on the work being done in foreign countries by the convention, were features of the Thursday afternoon session. In the morning Bible lessons and short addresses held the spotlight.

At the Thursday night's session a sermon was delivered to an audience numbering more than 6,000 persons by Rev. Dr. R. B. Porter of Kansas City, Mo. A special musical program was arranged by Professor Johnson.

Friday morning Bible lessons were conducted by Drs. E. T. Offutt, D. D. Kentucky and David J. Hull, Nashville, Tenn., after which addresses on "Departmental Journalism" were delivered by Rev. W. H. Stokes, D. D., Virginia, and Rev. D. B. Gaines, Arkansas.

The most outstanding feature of the Friday afternoon session was the election of officers of the Laymen's league Lovell Landers, for more than 26 years a member of the National Baptist Publishing board, overwhelmingly defeated Prof. H. B. P. Johnson as chairman.

Mr. Landers heads the first class mailing department of the National Baptist Publishing board. Thousands of letters from Sunday school superintendents and other church officials for literature from the publishing house are handled by Mr. Landers.

The manner in which religious literature is built for a growing denomination on a Bible foundation was fully explained by Dr. Henry Allen Boyd. The publishing house at Nashville was founded 32 years ago by his father, R. H. Boyd, who was born a slave, but who left behind a publishing plant valued at \$1,000,000.

When Dr. Boyd took the platform he was loudly cheered by the vast throng. His report told of the millions of publications written and published and distributed to members of the convention with the purpose in view of disseminating truths through the civilized world, where members of the same faith were established.

#### Dr. Boyd Wins Praise

Besides being a publisher, Dr. Boyd is president of the Citizens Savings bank of Nashville and is reputed a millionaire. Most of his wealth was

accumulated by his father, the ex-slave, who before his death, was a leading figure in America.

At the Saturday morning session James A. "Billboard" Jackson, assistant business specialist in the domestic commerce division, bureau of foreign commerce at Washington, D. C., pointed out the advancements we have made in educational and religious lines, and called upon men and women everywhere to make these useful by upbuilding an economical foundation.

Jackson explained to hundreds of messengers who reside in the rural districts that the government would be glad to send literature to interested persons on various business searches.

The election of officers featured the Saturday afternoon session. The new officers include Rev. J. W. Hurse, first vice president, Kansas City, Mo.; Rev. G. C. Coleman, second vice president, Oakland, Cal.; Rev. R. W. Willard, third vice president, Mississippi; Rev. M. E. Robinson, president at large, Beaumont, Tex.; Rev. C. P. Madison, secretary, Norfolk, Va.; Rev. W. Marcus Taylor, first assistant secretary, Dallas, Tex.; Rev. T. H. Evans, second assistant secretary, Monroe, La.; Rev. W. W. Ryan, third assistant secretary, St. Augustine, Fla.; Rev. M. L. Porter, fourth assistant secretary, Indiana; Rev. S. S. Jones, corresponding secretary, Muskogee, Okla.; Rev. L. H. Branch, treasurer, Chicago; Rev. W. B. Wood, statistician, Danville, Ky.; Rev. J. B. Beckham, auditor, Illinois, and Rev. D. B. Gaines, reporter, Little Rock, Ark.

Rev. C. H. Clarke, pastor of Ebenezer Baptist church, Chicago, was re-elected to head the railroad commission. Other members include Dr. S. S. Jones, C. T. Dorroh, Jacksonville, Fla.; Dr. H. A. Boyd, Nashville, and G. T. Prince, Denver, Colo.

#### Women Elect Officers

On Thursday afternoon the woman's auxiliary chose the following officers: Mrs. M. A. B. Fuller, president, Austin, Tex.; Mrs. Anna Washington, vice president, Indianapolis, Ind.; Mrs. L. H. Greene, recording secretary, Chicago; Mrs. Eva Ball White, assistant recording secretary, New Orleans, La.; Mrs. J. L. Harding, Nashville, Tenn., succeeds Mrs. Belle E. Hendon of Indianapolis, Ind., who resigned after several years service; Mrs. I. P. Randall, statistician, Tulsa, Okla.; Mrs. B. J. Prince, historian, Ohio, and Mrs. R. P. Coleman, auditor, California.

National missionaries include Mrs. M. B. Fortier, Louisiana; Mrs. G. E. Alexander, Chicago; Mrs. E. Swanson, Los Angeles, Cal.; Mrs. J. C. White, South Carolina; Mrs. L. A. K. Bradford, general worker, Houston, Tex.; Mrs. E. J. Toomer, treasurer, St. Joseph, Mo.; Mrs. E. W. Grimbles, Alexandria, La., and Mrs. L. F. Prince, Bible teacher, Denver, Colo.

The women officers were installed Friday night at the Gallie Baptist church.

A model Sunday school was held Sunday morning with Dr. Henry Allen Boyd as general teacher. Rev. David J. Hull of Nashville, editorial secretary of the National Baptist Publishing board, acted as superintendent. Two thousand dollars worth of presents were distributed to messengers who arrived at the Coliseum before 10 o'clock. The presents were in the form of a \$1 book containing the lessons on the international series for the world.

#### Texas Wins Banner

The Texas delegation, under the direction of Rev. S. A. Pleasants of Houston, Tex., won the national Sunday school banner by raising \$50.14. The money from the collection will be used for Panama mission work.

The Louisiana delegation, headed by Dr. D. T. Thurman, pastor of the Springfield Baptist church, Gibsland, La., trailed in second place with an enrollment of 1.00. They raised \$32.17. South Carolina was third with \$10. The total collection netted \$123.98.

Rev. Dr. Wood, the president, preached at the morning services. At the afternoon services reports were made by the foreign mission boards. Mrs. L. M. Hurse rendered a vocal solo.

The presentation of the newly elected men and women officers featured the Sunday evening session. All unfinished work was completed Monday, after which the convention adjourned.

#### WASHINGTON, D. C.

## AUG 11 1928 BAPTIST PASTORS FORM CONFERENCE

### Colored Ministers of District and Nearby Virginia Organize.

A number of pastors of colored Baptist churches of the District of Columbia and nearby Virginia met in the Metropolitan Baptist Church, R street between Twelfth and Thirteenth streets, Thursday pursuant to a call issued by Dr. J. Milton Waldron, pastor of the Shiloh Baptist Church, and others and organized what is to be known as the Baptist Pastors' Conference of Washington and Vicinity.

The following offices were elected: President, Dr. James H. Marshall, pastor of the First Baptist Church; first vice president, Dr. W. L. Washington, pastor of Zion Baptist Church; second vice president, Dr. George W. Powell, pastor of the Second Baptist Church, Falls Church, Va.; recording secretary, Dr. L. T. Hughes, pastor of the Mount Jezerell Baptist Church. Dr. S. Geriah Lamkins, pastor of McKinley Memorial Baptist Church, was named chairman of the executive committee.

The treasurer, corresponding secretary and other officers of the conference and standing committees will be elected at the next meeting. Dr. L. R. Frasier, pastor of the Alexander Memorial Baptist Church, West Washington; Dr. J. M. Waldron, Dr. S. G. Lamkin, Dr. W. L. Washington and Dr. G. W. Powell were named the committee on constitution. The conference adjourned to meet September 3, at 11 a.m. in the Metropolitan Baptist Church which place was unanimously agreed upon as the meeting place of the conference for next year.

## GAZETTE LITTLE ROCK, ARK

NOV 22 1928

### NEGRO BAPTISTS OPEN STATE MEETING HERE

National Head of Church to Arrive Today to Attend Annual Arkansas Convention.

The fourteenth annual state convention of the Arkansas negro Baptists convened yesterday morning at the Collins Street Baptist church, Fourth and Collins streets. Dr. N. Nichols, pastor of the church, led the devotional services with which the convention was opened.

The Rev. W. H. Mitchell of Little Rock preached the opening sermon of the annual meeting. Dr. J. W. Howell of Texarkana, superintendent of missions and education of the Old Baptist Convention of Arkansas, greeted the churchmen yesterday in behalf of his organization.

Dr. J. E. Wood of Danville, Ky., president of the National Negro Baptist Convention, will arrive at noon today. An educational sermon will be preached at the church tomorrow night. One section of the church will be reserved for white people, who have been invited to attend.

Dr. J. H. Hunt delivered the principal address of welcome yesterday. P. L. Dorman, editor of the Arkansas Survey, also made a welcoming speech. Dr. J. P. Robinson of Little Rock is president of the convention and Dr. E. D. Evans of Little Rock is secretary.



Church-1928  
ENQUIRER  
CINCINNATI, O.

AUG 31 1928  
To Discuss Problems

Of Negroes in Meeting at Holy  
Trinity Church — 300,000  
Catholics Represented.

Nationally known sociologists representing both the white and negro races will participate in the discussions on "The Negro in American Industry" opening tomorrow morning at Holy Trinity Church Auditorium, 621 West Fifth street. The conferences will be held under the auspices of the Catholic Conference on Industrial Problems and the Inter-Racial Relations Committee of the Federated Colored Catholics of the United States.

The archdiocese of Cincinnati, through the support given by Archbishop John T. McNichols O. P., has given the enterprise much assistance.

Rev. Leo M. Walsh, pastor of Holy Trinity Church for the Colored, is general chairman of the committee representing the archdiocese and colored societies interested in the project. The local committee on arrangements, in addition to Father Walsh, includes: Rev. R. Marcellus Wagner, director of Cathedral Charities; W. L. Anderson, A. Lee Beaty, W. P. Dabney, J. M. Tadlock, Joseph Smith, Fred Sanders, Walter Jackson, W. Hyde, Mrs. Addie Frazier, Miss Elaine White, A. H. Mahan, William Wilson and H. Black.

The fourth annual convention of the Federated Colored Catholics of the United States opening Sunday morning at Holy Trinity Church will be conducted over Labor Day. The delegates to this meeting come from all sections of the United States and will represent 300,000 colored Catholics. The purpose of the convention has been supported by many prominent inter-racial experts.

Tomorrow's conference on the inter-racial question will be open to the public. Among the prominent leaders participating in the discussions will be: Dr. Thomas W. Turner, President Federated Colored Catholics of the United States and professor of biology, Hampton Institute, Hampton, Va.; Victor H. Daniel, Principal Cardinal Gibbons Institute, Ridge, Va.; M. P. Webster, Division Organizer Brotherhood of Sleeping Car Porters, Chicago, Ill.; Charles E.

Hunt, Negro Workers' Conference, Cincinnati; Karl L. Phillips, U. S. Department of Labor, Washington, D. C.; George W. B. Conrad, Cincinnati; Rev. Francis J. Gilligan, St. Paul Seminary, St. Paul, Minn.; W. L. Anderson, Cincinnati; M. C. Clarke, Cincinnati, and Miss Waverly Gray, Cleveland, Ohio.

The Federation of Colored Catholics has for its "purpose" bringing about a closer union and better feeling among all colored Catholics, advancement of the cause of Catholic education through the negro population and to stimulate Catholic colored people to a larger participation in racial and civic affairs.

CHURCH, SCHOOL AND  
CONVENT FOR 16 NUNS  
WILL BE ERECTED

ST. LOUIS, Mo., Sept. 20.—(By A. N. P.)—The Negro Catholics of St. Louis will begin work within the next few months on a large and fitting ecclesiastical group of buildings at Taylor and Cook avenues, on land purchased last year for this purpose.

The group of buildings will consist of a church with a seating capacity of 1,000 at least, the priest's house, parochial school and convent for 16 nuns. The school building, which will be under the control of the Sisters of the Blessed Sacrament, will likewise serve as a community center for all members of the race here who are of gated buff and gray, laid in Flemish bond. The church will be cruciform in plan and the design for ordinary class rooms, the building has been planned to contain an auditorium, which will seat 1,800 persons, and a gymnasium. A large swimming pool, game rooms and other recreational features will be provided, so that our young men of the city will have every social and recreational advantage conducted under Catholic auspices.

The design of this group of buildings will be that of the Romanesque style, following the early Christian examples in Northern Italy. The whole group of buildings will naturally be built of the same material so as to form a harmonious and striking group. The brickwork probably will be of varied

Catholic.

# FEDERATED CATHOLICS CLOSE CONVENTION

CINCINNATI O., Sept. 20.—

Emphasis upon better race relations to the extent that every boy and girl will be given the opportunity to receive the best possible Catholic education and the best possible opportunities to earn a living, regardless of color or race, was made as one of the high spots of the fourth annual convention of the Federated Colored Catholics of America in this city.

The point was introduced by Dr. Thomas W. Turner, president of the body, who observed in his opening address that "the spiritual and material demands of the Catholic Negro group have increased in recent years out of all proportion to the provisions which could be made to care for them."

"Co-operative activities between the white and colored workers in the church have been entirely too limited to furnish our clergy a true vision of the real progress among colored people," Dr. Turner also noted. "The information and attitude of white Catholics, concerning colored Catholics, has not advanced at the same rate as has the temporal and spiritual progress of colored people. In many cases, the opinions of white Catholics have been found to be many years behind."



Church - 1928

## PRESENTED LEGION OF HONOR



—Photo by Ganaway.

The Legion of Honor, representing the third degree of the Catholic Order of Foresters, the highest than can be bestowed, is being pinned upon Lieut. John T. Scott by Edward Hurlubise, deputy high chief ranger, at the reception sponsored by St. Monica court No. 279, C. O. F., and the Men's Catholic club. The cross is conferred only after some exceptional meritorious service has been rendered in the order.

NEWS  
CHICAGO, ILL.  
APR 14 1928

## LITTLE ROCK, ARK.

APR 22 1928

### Catholic Mission for Negroes Planned at Helena.

Special to the Gazette.

Helena, April 21.—Catholic mission for negroes will be erected here it is said by the Rev. Father Henry Thessing of Pittsburgh, Pa., who is here in the interest of this institution.

Contract for the building has been awarded to L. H. Blair of Marianna, and will cost approximately \$10,000, and will be located on North Holly street in the negro district.

The Rev. Mr. Henry Thessing, formerly of Conway, will conduct the mission. He is affiliated with the Holy Ghost Fathers, an order of the Catholic church. He has been engaged in similar work for many years, having spent one year in Africa. Following his return to the United States he became a member of the faculty of a negro Catholic university in Pittsburgh.

NEWS  
OMAHA, NEB.

MAY 6 - 1928

## Priest to Raise Funds for New Negro Church

Jubilee Festival to Be Held  
in Creighton Gym; Father  
Cassilley in Jesuit Or-  
der 50 Years.

Interest in Catholic circles this week will center in Father Cassilley's jubilee festival at the Creighton gymnasium. Thursday, Friday and Saturday evenings, when leaders of the 35 Catholic parishes will co-operate in raising funds for the benefit of Negroes of Omaha. Proceeds are for building a new St. Benedict church and community center; the amount raised to be augmented by an equal amount given by the bishops of the United States for an adequate and modern building.

The occasion marks the 50th year of Father Cassilley's service in the Jesuit order and his 50th year as pastor of St. Benedict parish. Charles Knowles is general chairman of the festival, and J. P. Begley, treasurer.

### Plan 16 Booths.

Sixteen displays will constitute the chief attractions of the main gymnasium floor, where all sorts of items will be shown under the following booth classifications:

Merchandise, refreshments, fancy work, fish pond, parcel post, South Side general store, Western Union, fruit, tango, candy, apron, home cooking, ham and bacon, coffee, horseshoe pitching, grocery, bottle game, dolls.

Craftsmanship of some of Omaha's most skilled character doll creators will be represented in a wide variety of infant prodigies shown at the doll booth under the direction of Miss Claire McGovern and sponsored by the Young Ladies' Sodality of St. John parish.

### Merchants to Aid.

The South Side general store represents the merchants and parish workers of that section of the city. Here is to be shown everything from baby chicks to a ton of coal. Mrs. George A. Jelley and Mrs. J. J. O'Connor are in charge.

A novel booth, the Western Union, delivers messages without the anxious moments, with service by boys in official garb.



There will be dancing each evening in the north clubroom of the building and entertainment by the Knights of Columbus Oompah band and other amateur talent.

## OUR OLDEST CATHOLIC CHURCH

Washington May 21.—The oldest and one of the largest colored Catholic churches in the United States is located in this city and is known as Saint Augustine's Catholic church. The parish was organized in 1867 by Father Barot, an Italian. The present structure was erected in 1874. Father Barot died in 1881.

When the church was first organized an old colored parish called upon the President Abraham Lincoln and asked permission to hold a large fair on the White House grounds. The request was granted, and the fair was a huge financial success, being attended by the President and many members of the Cabinet and Congress.

## URGE INCREASE OF EDUCATIONAL OPPORTUNITIES

Dr. Thomas W. Turner of  
Hampton Institute Stresses  
This Point

(By Associated Negro Press)

Cincinnati, Ohio, Sept. 19.—Emphasis upon better race relations to the extent that every boy and girl will be given the opportunity to receive the best possible Catholic education and the best possible opportunities to earn a living regardless of color or race, was made as one of the high spots of the fourth annual convention of the Federated Colored Catholics of America in this city.

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A second objective in the Catholic Church program was held to be the development of a Negro clergy.

Perhaps the most striking address delivered before the convention came from the lips of Alfred Segal, columnist of the Daily Cincinnati Post and chairman of the executive committee of the Inter-racial Commission for greater Cincinnati. He spoke on "The Negro's Economic Status and Financial Independence."

"Racial prejudice cannot be cured by committee resolutions, good will committees or inspirational church addresses," asserted Mr. Segal. "Even the best-intentioned friends of the Negro cannot set him free from the unhappy situation in which he finds himself with nearly all doors closed to him. The Negro's only hope is to strike out for economic independence, or for as much independence as possible for himself. The Negro must establish economic power for himself through which opportunity will be opened at least for some Negro youths who are now denied employment befitting their education. However, I recognize that the Negro is financially weak and cannot strike out altogether for himself. He must be helped to help himself and to that end I have suggested that a loan fund be established by our local commission, and so administered as to bring about the necessary results."



# JUL 25 1928 Catholics Gain 20 P. C. in U. S. Within Decade

American Membership Put  
at 18,604,850: Protes-  
tant Churches Also Gain

4,080,777 Are Methodists

Episcopalians Report Increase  
of 750,000 in Membership

WASHINGTON, July 24 (A.P.)—The membership of the Roman Catholic Church in the United States totaled 18,604,850 persons in 1926, an increase of nearly 20 per cent over the total membership of ten years before, which was reported as 15,721,815. The figures were made public to-day by the Census Bureau as a part of its regular decennial count of religious body membership. Catholic churches in 1926 numbered 18,939, as compared with 17,375 in 1916.

Census returns for a number of the larger Protestant denominations have been announced by the bureau for 1926, but are still incomplete and such large groupings as the Southern Baptist convention have yet to be enumerated.

A total membership of 4,080,777 was reported for the Methodist Episcopal Church for 1926, with 26,130 churches, as compared with 29,315 churches and 3,717,785 members in 1916.

The Methodist Episcopal Church South had 18,096 churches and 2,487,694 members in 1926, as compared with 19,184 churches and 2,114,497 members in 1916.

The Northern Baptist convention in 1926 had 7,612 churches and 1,290,438 members, against 8,148 churches and 1,232,135 members in 1916.

The Protestant Episcopal Church for 1926 reported 7,299 churches, with 1,858,966 members, while in 1916 it was credited with 7,345 churches and 1,092,821 members.

The Presbyterian Church in the United States of America for 1926 reported 8,947 churches and 1,894,030 members, against 9,639 churches and 1,611,251 members in 1916. There were 5,257 Congregational churches, with 901,846 members in 1926, against 5,863 churches and 791,274 members in 1916.

The Negro Baptist Church in 1926 had 22,082 churches and 3,196,823 members, while in 1916 it had 21,071 churches and 2,938,579 members.

The Disciples of Christ had 7,648 churches and 1,377,595 members in 1926, against a 1916 church total of 8,396, with 1,226,028 members.

All of the Protestant denominations, the bureau explained, have a number of federated churches in which two or more denominations are associated.

## Oblate Sisters Their 100

St. Francis Convent And Academy To Take Part in  
Centenary Next Year

N. Y. EVE. WORLD

JUL 24 1928

## 18,604,850 Roman Catholics in America Shows 20 Per Cent. Rise in Ten Years

Methodist Episcopal Cen-  
sus Lists 4,080,777 on  
1926 Figures

WASHINGTON, July 24 (A.P.)—The membership of the Roman Catholic Church in the United States totaled 18,604,850 persons in 1926, an increase of 20 per cent. over the total membership of ten years before, which was reported as 15,721,815. The figures were made public to-day by the Census Bureau as a part of its regular decennial count of religious body membership.

Catholic churches in 1926 numbered 18,939 as compared with 17,375 in 1916.

Census returns for a number of the larger Protestant denominations have been announced by the bureau for 1926, but are still incomplete and such groupings as the Southern Baptist Convention have yet to be enumerated.

A total membership of 4,080,777 was reported for the Methodist Episcopal Church for 1926, with 26,130 churches, as compared with 29,315 churches and 3,717,785 members in 1916. The Methodist Episcopal Church South had 18,096 churches and 2,487,694 members in 1926, as compared with 19,184 churches and 2,114,479 members in 1916. The Northern Baptist Convention in 1926 had 7,612 churches and 1,290,438 mem-

bers, against 8,148 churches and 1,232,135 members in 1916.

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All of the Protestant denominations,

St. Francis Convent and Academy of the Oblate Sisters of Providence will join in the 100th anniversary of that order which will be celebrated next year.

St. Francis is the motherhouse of this order and has been one of the most successful convents and academies in the Catholic church. During its entire 100 years of existence there has not been a day when it has not been helping it has given to thousands.

This order was founded by the Rev. Jacques Hector Nicholas Joubert de la Muraille for the education of race children. Father Joubert, forced by the French Revolution to take refuge in San Domingo, came to Baltimore and attended St. Mary's Seminary. After graduating he was given charge of the colored congregation at St. Mary's Chapel.

### Started School

He found lack of education such a hindrance to his work that he decided to start a school. He was introduced to four women who kept a private school and lived a retired life having consecrated themselves to God.

With the approval of the Archbishop a novitiate was begun July 2, 1829. Miss Elizabeth Lange of Santiago, Cuba, Miss Mary Rosine Bogues of San Domingo, Miss Mary Francis Balas of San Domingo and Miss Mary Theresa Duchemin of Baltimore made vows, with Sister Mary Elizabeth chosen Superior, and Father Joubert, director.

Pope Gregory, XVI, approved the order under the title Oblate Sisters of Providence. The sisters conduct schools and orphanages at Baltimore, Washington, Leavenworth, St. Louis, Normandy (Mo.), four houses in Cuba and one in Cardenas. The mother house and novitiate is in Baltimore.

In 1910 there were 130 sisters, nine novices and seven postulants.

Children are entered from the primary department to the high school. Their academic work is equivalent to standard Mary and high school work.

At St. Francis, Mother M. Con-suella, O. S. P., is Mother General. Working with her are 37 professed sisters; 20 novices; six postulants and 65 pupils. The Rev. Thos. E. Stapleton is chaplain.

that at her death it is to be divided into the three charitable bequests.

After the legacies to the orphanage asylum and the St. Rose of Lima Church are paid, Hatcher stipulates that the residue is to be "left to the Bishop of the Trenton diocese, whoever he may be at the time, to be distributed among such negro missions as he shall deem proper." Hatcher died on May 28.

Joseph C. Wilson, who died at his home in Waterford Township, June 2, leaves an estate of \$8000, \$1000 of which he gives to a brother, George, and the residue in equal shares to his two children, Samuel Wilson and Mrs. Lillie E. Frimble.

HERALD-EXAMINER  
CHICAGO, ILL.

OCT 31 1928

## Catholic Church for Negroes Dedicated

DANVILLE, Ill., Oct. 30.—With appropriate ceremonies the first Catholic church for Negroes in eastern Illinois was dedicated today by Bishop Dunne of Peoria.

INQUIRER  
PHILADELPHIA, PA.

JUN 21 1928

## \$20,000 DEVISED TO NEGRO MISSIONS

John Hatcher Directs Estate  
to Be Put in Trust for  
Sister

Money Later Ordered to  
Be Distributed Among  
Institutions

The sum of \$20,000 for distribution among negro missions was bequeathed to the Bishop of the Trenton diocese of the Roman Catholic Church in the will of the late John L. Hatcher, Haddon Heights, which was admitted to probate yesterday by Surrogate George W. Whyte.

The will also makes bequests of \$5000 each to the St. Rose of Lima Church in Haddon Heights, and St. Michael's Orphanage Asylum at Hope-well. The estate is valued at \$30,000.

Hatcher, who lived at 1425 Prospect avenue, Haddon Heights, directs in his will that his entire estate is to be put in trust for his sister, Miss Mary E. Hatcher, of the same address, and



Church - 1928

Congregational

Journal and Sentinel  
June 25, 1928

## NEGRO CONVENTION APPRECIATES FINE CO-OPERATION HERE

G. J. Thomas, local pastor and host to the conference of Congregational Workers among the colored people, desires to publicly thank those who aided Wentz Memorial congregation in entertaining the recent council meeting. He writes:

"We are indebted to the whole city—white, colored, business men, merchants, bankers, manufacturers, teachers, doctors, lawyers, and every other profession for the encouragement and co-operation given. The delegates were most favorably impressed with what they saw of this city; and the fine spirit of friendship which exists between the races.

"The question was often asked, 'how can you entertain this convention with such smoothness, providing homes, giving free breakfast, lodging, outing, banquet, etc., without a hitch, anywhere?' My answer was: 'I did not do it; the city, both races, did it for me; and that is the spirit of Winston-Salem'."

"In addition to thanking the citizens for help given, we wish to thank the Journal and Sentinel for the publicity given, and the interest shown from day to day. The delegates were loud in their praise of our city press for the fine spirit of interest manifested and evidenced by the space given to the proceedings of the meeting each day."



DEC. 10 1928  
**NEGRO SESSION  
TO END SUNDAY**

**Bishop Brown and Others  
Address Methodist  
Conference.**

The colored Methodist conference will close here Sunday. Saturday's program was of special interest to the delegates. Featuring the service Friday night was a sermon by Dr. R. O. Langford, connectional evangelist. The conference is being held at the C. M. E. church.

Friday morning's session was addressed by Bishop R. T. Brown who called attention to the great strides that the church has made during the year due to peace and concentration on things of moment. He said that more can be accomplished by doing one or two things well than attempting everything. He appealed for support of the library and scientific drive at Miles Memorial college to meet the conditional donation by the general education board of \$2,500 provided a similar amount is raised. He called attention to the fact that the college is attempting to meet all the requirements of the state department of education and was building during the next spring a building for the teacher training department.

At this juncture Bishop R. S. Williams, D. D., of Augusta, Ga., senior bishop of the Colored Methodist Episcopal Church in America, entered and was recognized by Bishop Brown, who suspended business and announced his presence and the conference rose in a body to receive the visiting prelate.

Bishop Williams was accompanied by L. W. Mitchell, of Birmingham and Moses McKissick, connectional architect, who is building the present church in Montgomery, the best church in state, when finished, and Professor M. P. Burley, president of Miles Memorial college, Birmingham.

A collection was taken for the local church, to help in the struggle of congregation to pay for the building they are constructing. A total of \$501 was given by the visiting ministers.

At this point Bishop Brown introduced the following visitors: Bishop R. S. Williams, D. D., of Augusta, who expressed delight and happiness at seeing this evidence of progress and the serenity of the conference over which he presided 16 years ago. He said that this great church is a compliment to all the people of Montgomery. He said he noted with regret the absence of some of the older

men, those whose work and toil have helped to shape the course of things today and regretted the fact that the church was losing its grit upon the young of today and that there were not enough young men entering the ministry to take the places of the old men who are passing and warned the present ministers that the church of 10 or 15 years will be without ministers unless the young men are attracted and encouraged to enter. He said that something must be wrong somewhere and that it is up to you to find the cause and apply the remedy. Dr. L. W. Mitchell, Dr. V. L. Bailey and President Burley were introduced and each spoke briefly. The Woman's Missionary society of the Central Alabama conference is holding enthusiastic and well attended meetings during the conference and reports indicate good work having been accomplished during the year. Mattie Lee Mitchell, state president, is present and is presiding. The society was addressed by the state president of the Baptist Woman's Missionary society, Henrietta Gibbs, who is also a leading civic and well-known worker.

Dr. V. L. Bailey, of Bessemer, preached Thursday night. He was introduced by Bishop R. T. Brown



Church - 1928

## TAMPA, FLA.

MAR 29 1928

### Negro Churchmen Hold Meeting Here

Reports of various activities featured today's session of the East Florida annual conference of the negro Methodist Episcopal church, which opened yesterday at the church on Nebraska avenue. Bishop R. S. Williams, of Augusta, Ga., is presiding. The bishop is perhaps one of the most influential negro bishops in the United States. Last night's service was featured by an address by Mayor McKay and a response from Prof. W. A. Bell, of Atlanta.

Reports this morning showed that 18 new churches have been built during the year and the membership increased over one-third. The conference collections show thousands of dollars from missions, education and general purposes.

Some of the outstanding negro churchmen of the country are here for the conference, including Prof. W. A. Bell, Atlanta, Ga., secretary of the general conference; Dr. George C. Parker, editor of the Christian Advocate, Jackson, Tenn.; Dr. H. P. Porter, manager of a book concern, Jackson, Tenn.; Dr. J. H. Moors, secretary of missions, Holly Springs, Miss.; and Dr. W. M. Womack, secretary church extensions, Louisville, Ky.

Bishop Williams will preach Sunday morning at the church on Nebraska avenue and the pulpits of the various negro churches will be filled by visiting preachers.

### EPISCOPAL DIOCESE WOULD CO-OPERATE IN WORK OF NEGRO SCHOOL

Savannah, Ga., April 19 (AP)—The annual convention of the Episcopal Diocese of Georgia, before adjourning today, approved the recommendation of the Rt. Rev. F. F. Reese in his annual report that the diocese co-operate with the Atlanta diocese in the work of the Fort Valley high and industrial school for negroes.

No action was taken relative to naming an assistant to the bishop the com-

mittee to which the matter was referred with power to act did not make a report.

The Rev. J. B. Lawrence, of Americus, archdeacon, gave a report of his work in the rural districts of Georgia. He urged that the church try to reach farmers of the state.

Rev. John Henry Brown, archdeacon of negro work, reported on accomplishments by the church for the education of the negro.

The work of the church army, a group of English evangelists soon to visit this section, was endorsed upon the suggestion of Rev. W. H. Harris, of Augusta.

Deputies to the general convention in Washington October 10th were chosen as follows:

Rev. D. C. Wright, Rev. J. B. Lawrence, Rev. J. A. Schaad, Rev. H. H. Barber.

Laymen: J. R. Anderson, George W. Urquhar, F. D. Aiken, George T. Cann.

Alternates: Rev. R. H. Tucker, Rev. H. S. Cobey, Rev. C. C. J. Carpenter, Rev. Robb White, Jr., Messrs C. E. Dunway, G. M. Jones, W. E. Williamson, John D. Twiggs.

W. K. Miller, of Augusta, was elected chancellor of the diocese, Rev. J. B. Lawrence, Americus, registrar, and Rev. B. B. Russell, of Augusta, treasurer. The next convention will meet in Augusta April 10, 1929.

Savannah, Ga., Press.

Saturday, April 21, 1928

### COLORED EPISCOPALIAN WORK IS OUTLINED

Archdeacon J. Henry Brown Makes

Interesting Report to Convention.

Always interesting, and one of the features of the annual convention of the diocese of Georgia is, the report of the archdeacon for the colored work in the diocese, the Rev. J. Henry Brown, vicar of St. Augustine's church, Savannah. Archdeacon Brown has been actively at work in the diocese for ten years, and through frequent visits both North and South, has become nationally known not only among the negro constituency of the Episcopal Church but likewise to many of the white communicants whom he has addressed on many occasions. On Thursday morning he presented his annual report at the convention which was in session at St. John's Church, and he said in part:

"I have made over sixty visitations in and out of the diocese and delivered an equal number of addresses to both white and colored audiences since the last diocesan convention. These activities have brought me in contact with all kinds of people representing all schools of thought. The one thing I see more clearly every day is that the greater the economic pressure, the greater does our group need the support and sympathy of that white man who holds in his ivory hands the power, wealth and brain

of the world in which we live, move and have our being. Thank God I am not jealous, but glory in what you have achieved through years of struggle and combat. Thank God that we have been placed in your midst by the hand of God to make mellow your hearts by our very weakness in the midst of your great strength.

If I plead for anything it is that you be proud of us as we are of you. When you think of the condition of our fathers, and then see what you have done for the son; civilized him, Christianized him in a measure, stood him on his feet so that he can read, write and think a little bit; you ought to feel that you have done a pretty good job.

It is not necessary that I give statistics regarding our work, that is on baptisms, confirmations and monies raised for the church's program and self-support, as those items may be found in the journal of the diocese. You may, however, indulge me as I endeavor to call your attention to a few achievements of the church's work among our group in Georgia.

First, the Rev. Dr. W. D. Crittenden, field secretary of the national council for negro work, first saw the light of day within the bounds of the diocese of Georgia. Miss Bowden, who founded and is successfully conducting St. Philip's School for Negro Girls in the diocese of Texas, is Georgia bred and born, and is a product of St. Athanasius' School, Brunswick; her brother, Dr. Bowden, another son of the diocese, built the chapel and bought the lot upon which our church in Griffin, Ga., stands. Herbert Randolph Moore, who holds the post of chaplain at our American Church Institute School at Denmark, S. C., is another product of our diocese along with William Forsythe, priest in charge of our work at Waverly Mills, S. C.

The Rt. Rev. H. B. Delaney, D. D., late suffragen bishop of the diocese of North Carolina, was a Georgian, leaving St. Marys in his early youth for St. Augustine's School, Raleigh, N. C., where he was educated and trained for the work which he efficiently wrought for the church and race in North Carolina and adjacent states.

Please allow me to speak of some of our negro church people who have migrated to other parts of the country. I have in mind the two Bird boys and their families and Grant Allen and his family; the former of St. Marys, and the latter of Brunswick. These two families on going to New York state and settling at Corona, L. I., found no colored church. They did not connect with other negro religious bodies, but immediately set about organizing a mission. The result is the little mission of the Resurrection with forty-seven members at Corona, made up of negro communicants who have gone North from the South. In the diocese of Southern Florida, Ethel Bennet, who at one time taught in our parochial schools at Savannah and Thomasville, moved with her family. She found no congregation of negro church people. Instead of

affiliating with the Methodist or Baptist brethren, Ethel gathered together the children of her neighborhood and started a little Sunday school, taught them out of her prayer book and in her spare time looked up stray communicants. In St. Petersburg, Fla., another mission of colored people has been added to the diocese. While the negro congregations in the diocese appear standing still, if we take time to look around we find that the church is being strengthened and increased in other parts as a result of the negro work in our diocese.

For two years we have tried to follow your example by organizing a laymen's league with J. S. Peterson of Brunswick president. Their objective is the planting and building a church in Blackshear, where one negro woman has offered the land if we will build the church. It may be of interest to you to know that every men's club in the council plans to send money to the council as a nucleus for the Blackshear project. Our women, on the other hand, are raising money with which to educate, or, rather, train a worthy colored girl of the council at the Bishop Tuttle School, Raleigh, N. C., for Christian social service work.

You have learned of the addition of the Rev. George A. Barrow to our work, he being placed at St. Marys, Augusta. When the matter of the Fort Valley proposition is being considered by the finance committee of the diocese will you not kindly give some thought as to the advisability of electing a colored man as one of the trustees of the institution? The reason is, we would have some man of the race to interpret with authority the program of the institution and the plans and thereby seek to enlist their interest in a more practical way than is at present manifested by them.

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### NEGRO RELIGIOUS FUND ADVANCING

Episcopal Church Lacks But \$93,000 of Reaching Goal in Negro Education Fund.

The fund of \$655,000 being raised by the Episcopal church for the American Church Institute for Negroes is within \$93,000 of its goal, according to a statement made this morning by Rev. J. J. Posey, rector of St. Augustine's Episcopal church, colored, of this city.

An article in the Spirit of Missions states that when the institute was incorporated the Episcopal church's

work among its negroes was the least conspicuous of its activities and that now it has the largest definitely industrial and Christian education for negroes of any religious body or corporation in the United.

Listed prominently among the subscribers to the fund is the general education board of the Rockefeller foundation, which has pledged \$198,000, the Rosenwald Fund, \$30,000 and one Presbyterian layman who has contributed \$10,000. Virginia has donated or pledged \$20,000.

### NEW YORK AMERICAN

OCT 10 1928

By CORINNE RICH.

Universal Service.

WASHINGTON, Oct. 9.—Out of all the 20,000 bishops, priests and laymen here to attend the forty-ninth general convention of the Episcopal Church of America, no one is more universally revered than the Rt. Rev. Theophilus Momulu Gardiner, Bishop Suffragan of Liberia, Africa. He is the church's only negro bishop.

### STUMBLING ON MISSION.

Bishop Gardiner, whose last name was added for business purposes, is the son of a native king of the hinterland of Liberia, where cannibalism and slave traffic still are said to be practiced.

The royal father was himself a head hunter, the chief of a tribe of head hunters. Once he stumbled on a mission conducted by the Holy Cross Fathers of the Episcopal Church in Mosoahambulum District, far beyond the borders of civilization. He was converted to Christianity. Then, like Abraham of old, he offered his eldest son to the white man's God. This son was Theophilus Momulu, prince of the blood, who was sent to America for an education and graduated with high academic honors at Harvard.

### BARRED FROM HOTEL.

He studied for the priesthood, occupied a mission in the negro section of Harlem, and was advanced to the episcopacy.

Today Prince Momulu, now Bishop Gardiner, was barred from the public dining room of one of Washington's most conspicuous hotels—because of his color.

As he was entering the dining room, the management asked him to leave. Confreres, hearing of this, came to the rescue.

The Rt. Rev. Robert Eskine Campbell, Order of the Holy Cross, and Missionary Bishop in the African district in which Gardiner is suffragan, organized a private luncheon party of his own in Gardiner's honor, and had it served in a private dining-room in this same hotel.



DEC 11 1928

DEC 11 1928

DEC 15 1928

# COLORED BISHOP WILL RETURN TO LIBERIA

## Plan Negro School in West Africa

### Dr. Patton Will Study Conditions on the Spot.

Made Last Public Appearance In City.  
Rt. Rev. Thomas C. D. D., Bishop Of Diocese of E. Carolina Present.

The Rt. Rev. Theophilus Momo Gardiner, the Assistant Bishop of the Missionary Diocese of Liberia, Africa, spoke at his last appearance in public before returning to Liberia, at St. Paul's Colored church last night. Bishop Gardiner when he was ten years old was taken by his father who was a Mohammedan priest, to the Mission School at Cape Mount to learn his letters. He learned more than letters, and that was the difference between the religion of his father and the Christian religion. He decided to continue his studies at the Mission School and to become a Priest in the church. While at the Episcopal Seminary studying for the ministry he was called on by members of his tribe and asked to come back to them to be their king. But he turned down that high honor to continue his work for Christ and His church.

Coming to this country to attend the General Convention of the Episcopal church, he was asked by the National Council to make a visit to the colored work of the church in the Southland before returning to Africa. That was the mission which brought him to Washington last night. In the course of his sermon last night he brought in the history of his life. The church was filled to its capacity, many white people also attending.

The Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina was also present and confirmed a class presented by the rector of the church, the Rev. J. B. Brown.

The Rev. Dr. Robert W. Patton, director of the American Church Institute for Negroes, which conducts nine industrial schools in various parts of the South for the education of Negroes under the auspices of the Episcopal Church, sailed yesterday on the S. S. Berengaria, with the Republic of Liberia, West Africa, as his ultimate destination. In Liberia Dr. Patton will make an exhaustive investigation of conditions, looking to the possibility of the establishment there of a large industrial school planned along the lines of the Institute schools in the South. Dr. Patton will spend several weeks in England before departing for Liberia for conferences with English Church leaders on industrial educational projects, which that Church has in operation in various parts of Africa.

"The purpose of my trip," said Dr. Patton, is to investigate the possibility and practicability of maintaining one of our institute schools in the Republic of Liberia. The object of such a school is to train Negro youth, both boys and girls, for useful occupations, such as road building, carpentry, bricklaying, farming, &c., for the boys and domestic science and nursing for the girls. Whether or not we shall establish such a school in Liberia will depend first upon the science and nursing for the girls. Whether or not we shall establish such a school in Liberia will depend first upon the advisability and practicability of such a venture, after which whatever further steps are taken will result from the conferences necessary with the missionary department of the Church here in the United States."

Dr. Patton will visit not only Liberia but Sierra Leone, where the British church has extensive work among the natives; the Gold Coast, Nigeria, and in addition he will make several journeys with Bishop Campbell into the hinterland of the black republic. Dr. Patton expects to be absent from four to six months.

## Rev. Robert W. Patton Sails For Six Months Study Abroad

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Church-1928

Episcopal

## Bishop Gardiner, Known In Harlem, Washington Victim

Washington October 10.—Wide discussion was heard today among the 20,000 bishops, priests and laymen attending the forty-ninth general Episcopal convention here of the barring from one of Washington's hotel dining rooms of the Rt. Rev. Theophilus Momulu Gardiner, Bishop suffragan of Liberia, Africa, Harvard graduate and son of an African king. He is the church's only colored bishop and once occupied a mission in Harlem.

Bishop Gardiner, whose last name was added for business purposes, is the son of a native king of the Hinterland of Liberia, where cannibalism and slave traffic still are said to be practised.

The royal father was himself a head hunter, the chief of a tribe of head hunters. Once he stumbled on a mission conducted by the Holy Cross Fathers of the Episcopal Church in Mesabambulum district far beyond the borders of civilization.

He was converted to Christianity. Then, like Abraham of old, he offered his eldest son to the white man's God. This son was Theophilus Momulu, prince of the blood who was sent to America for an education and graduated with high academic honors at Harvard.

He studied for the priesthood and after his Harlem charge was advanced to the episcopacy.

As the Bishop was entering the dining-room, and asked to leave, confreres came to the rescue.



CHURCH OF THE HOLY TRINITY, at the intersection of Sixth and Ewing avenues. This Episcopal church is considered a beautiful example of pure Gothic architecture. A steeple has been built on the tower since this picture was made. The corner stone was laid May 7, 1852. It was built by white people, but is now used by Negroes.



# No Hope For Advancement In P. E. Church

**Dr. George F. Braggs Appeal In Living Church Answered By Father Rahming Of Denver And Father Robert E. Bennett of Philadelphia. American P. E. Church Must Follow Lead Of Separatists In Africa, Thinks Father Bennett.**

(By E. ROBERT BENNETT)

In the LIVING CHURCH (Protestant Episcopal organ) of July 28, the Rev. George F. Braggs, of Baltimore, with an appropriate letter, and a concise composition, endeavors to reopen the question of Church extension among the Negroes by that Religious body.

Dr. Braggs maintains that the question is one of "honor." He states further "the matter is of significant importance to an insignificant minority. He declares it is of 'more serious nature than Prayer Book enrichment or elimination.'

As usual the appeal is backed by two striking and appropriate extracts from sources of first hand information.

One, the declaration of the Asbury Park Conference of Colored Church Workers, held in the year 1907, the other a statement from the late, lamented Archdeacon Pollard of North Carolina, who was expressly commissioned by church authorities to the South, visit the various dioceses and fields of labor and report his findings on the same.

## Rev. Rahming Replies

The following week in the same periodical a feature article appeared, written by the Rev. Harry E. Rahming, colored priest of Denver, Colorado; anent the same topic, which was a strong, accurate, fearless, dignified presentation of facts, but the high light of which was the sad and resigned declaration,—

"We who love and serve the Church KNOW THERE IS NO HOPE."

Due credit must be accorded the LIVING CHURCH and its Editor for the publication of these articles, whereas the whole Episcopal Church stands indebted to Dr. Braggs and the Reverend Harry E. Rahming for continued efforts in an attempt to arouse its conscience.

But with Dr. Rahming the majority of Negroes as well as Episcopalians realize "THERE IS NO HOPE."

## News From Africa

How different is the news coming out from Africa. While Negro Protestant Episcopalians in the United States are pleading and begging for recognition and advancement as they pleaded and begged for

the past forty or more years, without avail, the South African, which many are disposed to consider as lacking the essentials of courageous and virile manhood and action, are nevertheless pointing the way to solve, effectually solve, the ecclesiastical question of JUSTICE and EQUALITY.

**Prophecy is Being Fulfilled in Africa** And the strange thing about it is, FORMER NEGRO EPISCOPALIANS of the United States are in great measure responsible for its fulfillment.

In St. Michael's African Orthodox Church, Boston, Massachusetts, Sunday, September 11, 1927, a former Anglican priest, a pure blooded South African, in the person of Daniel William Alexander, was consecrated a Bishop in the Church of God and designated Archbishop with jurisdiction over the African Orthodox Church of the Province of South Africa.

## Three Bishops

This bishop was consecrated by three bishops of the African Orthodox Church in America.

The Primate, the Most Reverend George Alexander McGuire, D.D., M.D., D.C., Chief Consecrator, assisted by the Rev. Rev. William Ernest Robertson, D.D., and the Rt. Rev. Arthur Stanley Trotman, D.D., bishops of the jurisdiction of the South and Auxiliary bishop of the jurisdiction of the North, respectively.

This consecration was no sudden or spasmodic eventuality. The South African had undergone a period of probation lasting three years.

So had his followers and co-workers in South Africa been under probation for three years.

In 1924 the first Synod of Clergy and lay delegates held in South Africa had duly elected him their bishop and empowered him to seek consecration at the hands of bishops having the Apostolic succession.

Negotiations were entered into with the primate of the African Orthodox Church in America, the Synod of South Africa accepted as a Missionary jurisdiction for three years on probation, and this period successfully passed, a Concordat signed of binding obligation, the culmination of the matter being the aforesaid consecration of the South African and his return to his native land to spread the African Orthodox Church among his brethren.

## How The Work Has Grown

Archbishop Alexander gives these facts about his work in the province of South Africa:

"We began in October, 1924, with 450 members in six congregations, under three clergymen and two readers."

Statistics presented at the Synod of the South African province held in March, 1927, showed the increase to be 1403 members in the care of seven priests, two deacons and sixteen readers, distributed among fifteen congregations located in various parts of the Union of South Africa."

At the present time, August, 1928, the province of South Africa has increased its membership to 2537 members, two archdeacons, ten priests, seven deacons, twenty readers distributed in 24 congregations and preaching stations.

## Millions To Draw From

The remarkable progress of this work in such a short period of time is not to be marvelled at for there are literally millions of people in the Mother land, Africa, to be drawn from.

These people are RACE CONSCIOUS and have DETERMINATION. Oppressed and handicapped as they are by alien governmental restrictions, yet they are in their own home-land. They have profited from experience, they know and realize "THERE IS NO HOPE" outside of their own strivings and activities for Ecclesiastical Autonomy and Ecclesiastical independence and preferment so they have planted their own vine and fig tree. Ecclesiastically speaking, they are watering and GOD is granting them an overwhelming increase.

## The Separatist Movement In Africa Not a New Thing

It will be interesting to all religious and church people of whatever denomination to know that this Separatist Movement in Africa is no NEW THING.

Writing in the pages of the Negro Churchman, the official organ of the African Orthodox, published in New York City, Archbishop Alexander gives a clear, lucid and highly informing resume of the Separatist Movement in Africa.

The Archbishop states:

"By 'Separatist' Churches is meant those which have broken away from European control and are of purely African origin.

"They are not governed by any recognized body from WITHOUT, nor do they CO-OPERATE in Federal or other duly constituted relationship with EUROPEAN or MISSION CHURCHES, but have THEIR OWN CONSTITUTIONS, altho most of them use the Book of Common Prayer in their worship.

## The First Session

"The first session of which we have a record, is that of the Rev. Nehemiah Tile, a Tembu.

"He was ordained a Wesleyan minister in 1868, broke away from that body in 1884, and formed his own church, putting it under the protection of the Native Chiefs.

tion of the Native Chiefs.

"At first it was called the 'Ethiopian Church' but is now known as the 'Tembu Catholic Church.'

"In 1895 another Wesleyan minister, a native, the Rev. J. Mata Dwane, joined this Separatist Church, and soon became its leader, coming to the United States subsequently and affiliating it with the African Methodist Episcopal Church.

"When he returned to South Africa as superintendent appointed by the A. M. E. Church, his authority was challenged by a group of his members and a split followed.

"On his next visit to the United States the Conference of the A. M. E. Church failed to appoint and consecrate him Bishop of South Africa.

"He returned, and at Queenstown met the Rev. Mr. Gordon, new Anglican Dean of Pretoria, in the Province of the Transvaal, who told him that unless he received consecration at the hands of Bishops who traced their succession from the Apostles, no Episcopal Orders he might otherwise receive would be valid.

"Dwane thereupon entered the Anglican Church and was appointed a Reader, believing that eventually he would become a Bishop.

"Years rolled by before he was ordained a Deacon, and only in his old age, three months BEFORE HIS DEATH, was he ordained a Priest.

"His movement took the title of the 'Order of Ethiopia within the Anglican Church', its present Provincial being Bishop Smythe, Warden of the Hostel at the Native University, Fort Hare.

## Others Break Away

"In 1909 a group of members broke away from this 'Order of Ethiopia within the Anglican Church' and formed the 'The Ethiopian Catholic Church of South Africa', with the Rev. J. Cqamane as its first Bishop. Later on two other bodies seceded from the Anglican Church.

"The larger of these was led by J. M. Kanvane and took the title of 'The African Church.'

"Kanvane had been a Reader among the Anglicans, and being a Bapedi, he soon attracted a great following, inasmuch that he was regarded as a menace by the Anglican Church.

"But his influence was so great that he was able to receive recognition for his Church from the Government, his being the first to receive this distinction.

"The 'African Church' as an independent Native Church free from European control was recognized by the late President Kruger by whose kindly assistance Mr. Kanvane received orders from the Presbyterian Church and has continued to administer his Church as 'Bishop'.

## Separatists Spread By Leaps And Bounds

"Following these secessions the Separatist Movement spread by leaps and bounds affecting other Religious bodies beside the Anglican.

"The most important from such bodies is that led by Rev P. J. Mzim-

ba, who is the founder of the "Presbyterian Church of Africa."

"He seceded from the United Free Church of Scotland in April, 1898, with 400 members on account of a dispute relative to the use of Church funds.

"He died June 25, 1911, leaving a strong Native Presbyterian Church, which at present, numbers 28 ministers and fourteen thousand members.

## A Variety Of Names And Creeds

"A great variety of names is to be found among these Scots, but in this they are not different from other groups.

"Here are a few of their titles: African Catholic Church, African Church, African United Church, Church of Christ, Brethren of Christ, Natural Church of Ethiopia, Christian Apostolic Church in Zion (6,000 members), Pentecostal Holiness, African Methodist Episcopal Church (20,000 members), Ethiopian Catholic Church of South Africa, Cosmopolitan Church, Order of Ethiopia, Melchisedek King of Salem Church, United Ethiopian Church of South Africa, African Lutheran Church, African Congregational Church (8,000 members).

"Regarding their creed some of these hold that their teaching is identical with that of the Anglican or the Wesleyan the Baptist, or the Lutheran as the case may be, while some of the others merely state that their teaching is partly Wesleyan and partly Baptist.

## Causes of the Movement

"The Europeans state that the Natives are not inclined to disclose the REAL CAUSES or the Origin of these Separatist Churches, but this is not the fact, SINCE THE REASONS ARE VERY APPARENT. "One reason is the question of STIPEND.

"A Colored Episcopal Priest get from \$20.00 to \$35.00 per month SIMPLY BECAUSE HE IS COLORED, while the white Priest gets from \$150.00 to \$200.00 per month for doing the same work.

"NO PREFERMENT is given the COLORED Priest, however learned successful, or ambitious he may be. The BARRIER OF THE 'COLORED LINE' confronts him, and even if the matter of CALLING ON HIS BISHOP he is COMPELLED TO GO AROUND TO THE BACK DOOR while the white Priest ALWAYS ENTERS AT THE FRONT DOOR of the Episcopal residence.

"Again, since the various European groups have their distinctive National Churches, the NATIVES CLAIM THE RIGHT to have a purely AFRICAN or BANTU Church.

## The Strongest Cause Of Dissatisfaction

"One of the strongest contributory causes, however, is the INDIFFERENCE AND MATERIALISM of Europeans in their RELIGIOUS LIFE AND CONDUCT, and the CONSEQUENT DISILLUSIONMENT OF THE NATIVES.

"This began with the influx of



Native labor to the larger cities and industrial centers.

"The white Missionary had been regarded by us Africans as representative of HIS ENTIRE RACE, and we had been led to believe that ALL white people were like our good fathers, — the Missionaries.

"But in the urban centers we began TO SEE the OTHER TYPE OF WHITE MAN in the employer of labor, the trader and the policeman whose outlook was entirely DIFFERENT and whose EXAMPLE was NOT WHOLESOME like that of the Missionary.

#### The Real Cause

"The Native religious secessionists have also RECENTLY ADVANCED THE ARGUMENT, and rightly so, that NOW, AFTER A CENTURY OF MISSIONARY WORK, THEY ARE EAGER AND COMPETENT TO SHARE IN THE WORK OF EVANGELIZATION OF THEIR BRETHREN WITHOUT WHITE INTERVENTION.

"Underlying this Separatist Movement there is also an Economic Cause which is fostering ALL NATIVE MOVEMENTS AND AROUSING A GENERAL DESIRE TO UNITE FOR THE PROMOTION OF ALL THINGS FOR THE GENERAL GOOD AND WELFARE.

"Native helpers in Missionary work claim that the white Clergy remain in their comfortable homes and SEND THEM OUT TO PERFORM THEIR DUTIES, paying them very little for services rendered, but COLLECTING NEARLY ALL OF THE FEES THEMSELVES.

"This has created a suspicion in Native Missionary helpers that they are BEING EXPLOITED FOR THE BENEFIT OF THE CIVILIZED RACE, that the and their people meanwhile are BEING LEFT BEHIND in the general march towards MATERIAL PROSPERITY, and that even the strong arm of LEGISLATION IS EMPLOYED IN THE EFFORT TO REPRESS THEM ECONOMICALLY AND THUS KEEP THEM IN SERVITUDE AND SUBJECTION INDEFINITELY."

#### Same True Of West Indies

It is evidently seen from the above how the same Ecclesiastical difficulties and repressions are the lot of the brethren in South Africa, which the Protestant Episcopalians in the United States are called upon to undergo.

The same is true of the Anglican adherents of color in the West India Islands.

But the South African is facing the problem and battling it like a man and Christian.

Can the same be said for the Protestant Episcopalians of color in the U. S. A.?

The African Orthodox Church provides a way out of the difficulty. Here is a Church which is Catholic, Orthodox and Episcopal. It has the Apostolic Succession direct from the Ancient See of St. Peter, Bishop of Antioch, where the followers of Christ were first called Christians.

This Church holds its Seventh Synod in New York this September, where it will not only confer but LEGISLATE for its own government and polity. It will celebrate its Seventh Anniversary. What it has accomplished within these seven years

we shall release to the world in another article, through the pages of the AFO-AMERICAN.

## NEGR'ES SHOULD COMMUNE LAST IN P. E. CHURCH

White P. E. Priest Also Suggests Special Pews For Colored Christians

FIVE POINTS MADE BY DIXIE RECTOR

P. E. General Conference Of Workers Hears Plea For Jim Crow Pews

BROOKLYN, N. Y., (Special) — "That in every church for white people some seats be marked 'reserved for colored people,' and that these seats be not in the gallery, except when the space is needed on special occasions."

"That the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received."

These are two of the five recommendations of Rev. George W. Lay, white, son of a bishop born in Alabama of Virginia parentage, before the biennial General Conference of Church Workers in the Protestant Episcopal Church.

Sessions were held in St. Augustine Church, Rev. Frazier Miller, rector, sixty clergymen from all sections of the country heard the address, including Rev. John R. Logan, Rev. Edgar C. Young, of Philadelphia; Rev. E. Robert Bennett, Bishop Momulu Gardiner, of Liberia, Bishop E. M. Stines, of Long Island, Rev. W. B. Crittenden.

#### Heads Commission

Rev. Mr. Lay is founder and head of the church commission on work among Negroes and his "Five Points" are the result of a questionnaire which he sent to the Southern Bishops of the Episcopal Church, one white and one colored clergyman in all of the

24 Southern Dioceses.

#### Fears Separate Denomination

Dr. Lay then went to repudiate the idea of a separate denomination for colored people. He also disagreed with the colored clergy in their desire and claims for a Missionary Jurisdiction and Missionary Bishops. He averred such as being opposed to Catholic principles.

He did however desire to have colored men, both clergy and laity, represented in all church bodies. He desired to have the Negro's Ecclesiastical status recognized in full, and thinks it fair and proper that such should be done.

He wished to have Negroes represented in the Diocesan Councils, all departments of the Diocese, the department of Christian Social Service, in the General Convention and in the National Council of the Church at large.

## COLORED EPISCOPALIANS SEEK GREATER VOICE

Associated Negro Press

NEW YORK, Oct. 17. — Serious and deliberate exception to some of the practices of the Protestant Episcopal Church in America was taken here this week at the triennial conference of colored Protestant Episcopal Clergymen, at which there were present some sixty delegates.

The triennial sermon, preached by the Rev. Edgar C. Young, Philadelphia, was remarkable for its outspoken note of dissatisfaction with the present conditions of the Negro constituency in the Episcopal Church.

The African Orthodox Church was lauded as a "racial church, with a racial appeal, which represents the religious aspirations of the New Negro."

"This church is here brethren, a Negro Episcopal Church with Apostolic succession," declared the Rev. Dr. Young. "It is gaining converts daily from the Protestant Episcopal ministry. Indian bishops can best carry Christ to the Indians, Chinese and Japanese, and Negro bishops can best interpret Christ to their brethren. It is unfair to deny our sons proper representation in the Episcopacy, as the Negro above all races of mankind represents the most fertile soil for religious seed. Suffragan bishops will not do."

"Five Points," which were submitted for the consideration of the twenty-four white dioceses in the South, by the Rev. Dr. George W. Lay, were also a part of the conference program. These points were:

1. That the colored clergy and lay delegates be given in every diocese the same standing as the white ones.
2. That some way be devised so that some colored clerical and lay

deputies shall be members of the general convention and of the synods.

3. That there be at least one colored member on each diocesan council and also in some of the departments.

4. That in every church for white people, some seats be marked "Reserved for colored people", and that these seats be not in the gallery, except when the space is needed for special occasions.

5. That colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive communion after white communicants have received.

## EPISCOPALIANS DEMAND GREATER VOICE IN CHURCH

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## NEGRO EPISCOPAL BISHOP TO VISIT IN MISSISSIPPI

Liberian Man, One of Few Colored Ecclesiastical Personages, to Come Here

Bishop Theodore D. Bratton of the Episcopal diocese of Mississippi, has arranged for a visit to Mississippi of one of the few negro bishops within the Protestant Episcopal church connection in the United States.

This is Right Rev. Theophilus Omolu Gardiner, of Liberia, in Western Africa, a suffragan bishop of Liberia, who was converted from Mohammedanism to the truths of Christianity. In a notice sent Rev. J. T. Jeffrey, pastor of the negro Episcopal congregation of St. Mark's, Bishop Bratton outlined the following tentative schedule suggested for Bishop Gardiner's visit to Mississippi:

Okolona Industrial school and mission, November 16 and 17; St. Mark's, Jackson, November 18 and 19; St. Mary's, Vicksburg, November 20 and 21, and Mound Bayou mission, November 22 and 23.

Rev. Jeffrey and his wardens and vestry are planning for holding services commensurate with the visit here from such an outstanding member of their race, of which due and proper notice will be given.



Church - 1928  
DETROIT, MICH.

Saturday night

JAN 7 - 1928

# Negroes Pack Churches to Doors

*And Buildings' Capacity Frequently Is Overtaxed on Sundays: Pastors Range From Well Educated and Able to Voodooistic Hypocrites*

By H. O. Weitschat

(This is the sixth of a series of articles on Detroit's Negro problem. The seventh will be published next week.)

ON Sunday mornings in Detroit, Negroes by the thousands stand in lines, waiting to get into church. Sometimes they are turned away. They wander over to another place of worship for colored folks, and take their chances. Often, they do not get in.

The building and establishment of churches for the Negro populace has been on the boom since the great influx from the south began, some 10 years ago. So numerous are the places used for purposes of worship, that there is no accurate directory of them. They spring up in basements, houses, and stores.

More than half of the colored residents are enrolled in some church. Others, not enrolled, are itinerant worshippers. They change their spiritual diet to keep up their interest. Excluding the fly-by-night places, which pop up informally whenever a wordy organizer decides to set up a new church or a new religion, there are from 45 to 100 colored churches in Detroit and its environs, the exact number depending on what one considers a "church." The membership is estimated at approximately 45,000. The value of all this church property is said to exceed \$2,300,000, a figure that takes on grand proportions when one remembers that the common run of black folks don't have much money to spare after the rent and the grocer's bill is paid.

Hardly a large church exists which is able to accommodate the crowds who flock to its doors on the Sabbath, and this despite the fact that there has been much enlarging and rebuilding in recent years. One professional chart-maker has prepared a set of figures and curved lines showing that the Negro churches have seats for only 50 per cent of the enrolled membership.

The pronounced church-going tendencies of the colored people are explained in different ways. Says William T. Vernon, African Methodist Episcopal bishop of Michigan, Illinois, Indiana, Ontario and Bermuda:

"Enslaved for 250 years, under the lash from dawn to sunset, having no claim even to his wife and his children, the Negro, through all this age of bondage, never lost sight of God. He clung to his belief, when it seemed that circumstances might drive him to unbelief. That faith has been handed down through the generations. It is the faith that sends him to his church today, even when he is not sure that he will get inside."

Social service investigators submit that colored people flock to churches because in them they are certain of welcome. There they have no fear of discrimination. They meet their friends and neighbors in perfect freedom. Furthermore, some large churches, in the hands of capable pastors, give them more than spiritual

place. They offer education and entertainment.

Another set of observers will tell you that the church is the one place that offers sufficient emotional outlet for the primitive Negro soul. The Negro loves his singing and his ritual. He is drawn by anything that has to do with unseen forces. He gets a "kick" out of a good, bustling church service, and that is why he is willing to stand in line on the chance of getting a seat.

THOUGH the roofs may not be large enough to cover all those who would attend, it cannot be said that there is any lack of variety in the kind of religion offered the colored man. Here is a table giving the number of churches of the various denominations, and the approximate membership:

Denomination	No. of Churches	Membership
Baptists	25	30,000
African Methodist Episcopal	6	7,000
African Methodist Episcopal Zion	3	2,000
Protestant Episcopal	2	1,600
Colored Methodist Episcopal	1	1,450
Seventh Day Adventist	1	950
Presbyterian	1	600
Roman Catholic	1	275
Congregational	1	225
Methodist Episcopal	2	200
Community-Non-denominational	1	600

This table does not pretend to be complete. Colored people are scattered through the Evangelical, Lutheran, Christian Science and other congregations. It has been estimated that the little one-man shows set up in dingy rooms by spell-binders adept in the art of working up the emotional characteristics of the more ignorant blacks draw 10,000 or 15,000 Sunday customers.

As has been stated, it is difficult to compile an accurate directory of the number of churches. The inter-racial committee, appointed by the mayor, credits the Baptists with 25 churches, whereas, the Detroit Baptist Union estimates its strength at 52. The Union's estimate of membership, however, agrees with that of the inter-racial committee, so it would appear that the only difference is based on opinion as to the type of an organization that may safely be classified as a church.

The Baptists, quite naturally, predominate, for they have taken the lead among the denominations in the south, and it is from the south that most of the new church goers came.

The largest church of this denomination, the Second Baptist, at times has reported a total Sunday attendance of 4,000.

IT is the so-called independent type of church, the one-man show in charge of a grafter or a fanatic, which causes gravest concern to the religious leaders of

General

the city's colored colonies. Its popularity gives some credence to the theory that a certain type of ignorant southern Negro prefers an emotional orgy to a solemn communion. The good that is done by these groups is generally doubted, and in some instances they have been denounced as forces of evil, being mere cloaks to hide the lecheries of the "pastor."

Moaning, groaning, and yelling, these modern voodooists profess to have visions of the great white throne, of angels, and of demons. They point to the throne that seems so clear before them, and urge the faithful to come near and touch of it, if they would be saved.

They have spasms of jumping and rolling, which may not be distasteful to those members of the congregation who go in for that kind of religion. This method of getting right with God is not entirely unknown to white folks. In fact, the Holy Roller form of Sunday exercise indulged in by small colored congregations is a faithful copy of the white original. Fantastic names are given their churches by these sons and daughters of hysteria. High honors are thrust freely upon the faithful. A dusky worshipper might walk in as plain Sam Jones, and come out after the morning or evening work-out, beaming with the conviction that he has been transformed into nothing less than a saint. Whatever else may be said about the racket, it seems to be a good money-maker.

Another excuse for the increase in the mushroom church is found in the southern darkies' longing for the old home atmosphere. Frequently, a small colony comes to Detroit from a town or district of a southern state. Either the churches here have no room for them, or the form of worship is not satisfactory.

They recall to mind some brother back home who was a pretty good hand at preaching. They rent a store or a house, send for the preaching brother—and Detroit has on its hands another church and another reverend gentleman garbed in clerical robes.

Bishop Vernon and others predict that the flighty and fanatic congregations will disperse and come into the fold of orthodoxy in due time. "It takes sunlight to cure miasma," said the bishop. "Mental development will cure these people of their weakness for barbaric forms of worship."

The hysteric brotherhood walks into only one reel of the film that portrays the religious life of the Negro in Detroit. There are other reels which bring to view thousands of Negroes attending well ordered services in modern churches, pastored by men trained in theological institutions of high standard.

THESE newer church plants have gymnasiums, reading rooms, auditoriums, and dining halls. They are admirably fitted to serve as community centers. In these, the Negro is receiving cultural and physical development, along with his religion. A few of the more capable pastors are endeavoring to carry on, single-handed, an employment service that does much to relieve economic pressure. One pastor is credited with having found jobs for something like 3,000 colored men and women. His congregation numbers but 700.

There are colored clergymen in Detroit to whom the sideshow style of religion is distinctly offensive. One in particular, told the writer that, even though his flock did not rank high in numbers, under no circumstances would he resort to "Stidgerizing."

"You'll find that there is always a crowd at a circus," said this man. "The museum of art is not always crowded."

"The service that appeals only to the emotions, not to the mind, more often debases than it uplifts. I do not believe much in pulpit oratory. The truth, simply stated, is forceful enough to sustain any faith that is worth while."

"I do not deem it my mission to afford entertainment at Sabbath service. Those who flock to church for entertainment alone are likely to flock out again without

BANNER  
NASHVILLE, TENN.  
APR 13 1928

## NEGRO MINISTERS HEAR LECTURES

The third meeting for the colored ministers of Nashville addressed by speakers from the Vanderbilt conference took place Thursday afternoon in Livingstone chapel, Fisk university. The largest meeting of ministers and students of the week was held. The large attendance and the pointed questions asked are evidence of a deep interest in the gatherings. Six denominations were represented in the audience Thursday by leading clergymen of these churches.

Dr. Abe Cory brought a mass of first-hand information from his recent travels in regard to the present situation in Russia. He expressed great faith in the experiment now taking place in that country.

Dr. Charles L. Goodell thrilled the audience with his strong appeal for personal evangelism. He believes the times are ripe for a new awakening in the churches if the ministers will meet the challenge.

The meetings will continue at Fisk next Tuesday, Wednesday and Thursday afternoons.



having absorbed one iota of religious truth. It may be a good way to attract crowds. But crowds, lacking a serious purpose, don't interest me. The acquiring of true religion is a gradual development, just as is the acquiring of an education. It does not come as a flash from the blue. I like to think that the members of our church, though not so large in numbers, are steadily advancing toward a high religious level. This level I can describe best by saying it would leave a man on Monday in the same state of mind as he was on Sunday, at the hour of worship."

Here we have a standard of church policy as conservative as anything found among white people.

Recognition of the strong influence which may be wielded by the clergy in smoothing the differences between races has provoked some searching inquiry concerning the qualifications of colored ministers. Even though the voodoo element is left out, there is still much to be desired among those in charge of some of the large and well established churches, according to some investigators. They deplore the fact that not more than 20 per cent of the clergymen are college-trained.

WITH all respect for the college-trained investigators who root for college-trained clergymen, it must be remembered that the home-spun Negro pastor of the highest type has been responsible for much of the success of his church. He has developed his own following, and not until a new generation of properly educated preachers is brought out, can there be any thought of deposing him. His congregations, in the first place, would not see him go. They regard him as their leader in material as well as spiritual affairs. They have a natural liking for his camp meeting ways. He knows his people, perhaps better than a polished product of the seminaries would. Some day, he will be in the discard. His standing now is such that congregations frequently go into revolt when a higher dignity of the church attempts to switch pastors on them.

There is one of this type who has made marked progress in the building up of one of the larger churches. Measured by the standards of the seminaries, he doesn't qualify. He likes his chewing tobacco, and it is said of him that he can hit a cuspidor 10 feet from the pulpit, during the course of a sermon.

But his people are loyal. They give freely of their meager incomes to help him in his building program. A pastor with a few degrees after his name certainly would not chew tobacco, at least during a sermon. Would he hold the congregation together, as this veteran does?

There is a shortage of properly trained young ministers. Some of the churches put ambitious laymen through long periods of home study before they ordain them. Others do not exact such strict requirements.

erect a synagogue. This congregation, according to the report, was to be in charge of two negro rabbis, David Lazarus and Caino Stifom. The New York congregation was in charge of Rabbi Mordecai Hermens.

#### Are there any colored Jews?

Monroe N. Work, editor of the Negro Year Book published at Tuskegee Institute, Ala., says there are negroes in the United States of the Hebrew or Jewish faith. In 1925 there was considerable discussion in the New York papers relative to negro Jews whose temple B'nei Abraham was located at 134 West 133rd street. It was also reported that year that a congregation of 300 colored people in Chicago was planning to erect a synagogue. This congregation, according to the report, was to be in charge of two negro rabbis, David Lazarus and Caino Stifom. The New York congregation was in charge of Rabbi Mordecai Hermens.

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WILL MEMPHIS PERMIT THE  
ESTABLISHMENT OF A NEGRO COLLEGE.

competition coming from printers outside the state. It is sincerely hoped that the bill will become a law permitting the state to take over the responsible duty of doing its own printing and providing text books to the children at actual cost thereafter.

Respectfully,  
S. J. ROBINSON.

WILL MEMPHIS PERMIT THE  
ESTABLISHMENT OF A NEGRO COLLEGE.

To The Commercial Appeal:

Allow me to thank you for your editorial of this morning about the location of the Negro College. It sounds a clear and high note. Do we want the college? If we do it must be placed somewhere and in our present state of mind on such matters there will be protest from some source. The Glenview and other improvement associations are composed of good citizens who wish to better their local conditions and being good citizens it is unthinkable they would not rather submit to inconvenience than prevent the establishment of this college. This is the way of life — everything is a choice — no one can have absolutely their own way. A flat was built just south of our house which cuts off the summer breeze and in winter gives us a lot of soot. When we built we were in a quiet neighborhood. Now trucks as big as a house rattle by shaking the house and the noise from autos has made the place anything but quiet.

After I had spoken in favor of the proposed site for the college, the president of one of the im-

provement clubs asked me now I would feel if I lived where they did. I answer without hesitation that I would not oppose the college. I have lived for 30 years within one block of a negro settlement which I pass daily and I have never felt any inconvenience arising therefrom. As is the case of the neighborhood on the Parkway — the colored people were there first with a large negro church in their midst and we have never given their presence a thought. Bishop Gailor lives even nearer than we do and has evidently not been inconvenienced for he told me before leaving for Palestine he had written the Planning Commission supporting the proposed location of the college.

When people think of a negro family they have in mind a ramshackle ark, a lot of dirty children and a yard full of tin cans and refuse, but it is not such families a college will attract.

Dr. Fuller made the point that the college would be a convenience to the white people because students from the college would be available as servants in white families not too far away. The spokesman of one of the clubs said they had not the means to employ servants. That may be true as to full time servants but if the college is established I feel sure many of them will employ these students on part time.

Soon after we were married we had a servant who was a student at LeMoyne and whose compensation consisted mainly of board and a room over the stable. The service we received was such that our opinion of the effect of education for negroes underwent a profound change.

The improvement clubs have had their day in court as they had a right to have and I sincerely hope they will now pledge themselves to support the authorities in whatever course they decide to be best for the city. Yours truly,

BOLTON SMITH.

OBSERVER

MAR 1928

(St. Paul's Parish Register)

Of the large edition of 80,000 of this year's Daily Bible Readings, 60,000 had been sold by the first of the year.

English people very often put three pence into the offertory and expect to come out on the other side a vicar, two handsome curates and a peal of bells. Somehow we expect a thing to happen; with its branch in Oakland, our only but it does not happen until somebody work for Chinese in the United States does it.—The Bishop of London.

"Exploring the Possibilities of Membership" is the title of a little pamphlet published by the Girls' Friendly Society, 15 East 40th Street, New York. It contains five sets of questions for discussion, and four "tests" of reactions and opinions, for amuse-

ment or for a more serious effort to secure material out of which to build programs.

Bishop Manning, announcing a great meeting to be held in New York, on March 12, on behalf of the American Church Institute for Negroes, said:

"While the nine schools and one college of our American Church Institute are appropriately located in southern states, the work of these schools is national in scope. We are as deeply interested in these schools as are the southern people, for the large colored population of Harlem (New York City) constitutes it the largest Negro city in the world. It has often been said, and is true, I believe, that there are more colored people connected with the Church in the Diocese of New York than in any other diocese, north or south."

We are all familiar with the problem that the large unabsorbed immigration of the last few decades has placed upon our nation, but not so familiar with the religious problem that they present. These foreigners, separated from the churches of their early training, lose touch with all religion and with God. It is a problem that is found in every parish.

Our National Church is doing a sort of field work, trying to stimulate its people to an undertaking of their responsibility to those foreign born Americans. No officer, either in New York or Washington or Sacramento, can make these people American Christians. Only we, the private Christians, can do this, and the officers of the national Church can only try to stir us up to the work and teach us to do it. This is part of the program of the Church.—San Joaquin Diocesan Bulletin.

In San Francisco last year the children who contributed most in their Easter offering were the Chinese children at the True Sunshine Mission. This fine mission under Rev. Daniel Wu, who has been there since 1913, is, Somehow we expect a thing to happen; with its branch in Oakland, our only but it does not happen until somebody work for Chinese in the United States does it.—The Bishop of London.

—in continental United States, at least. (Hawaii and the Philippines are a part of this country.)

QUESTIONS.

#### Are there any colored Jews?

Monroe N. Work, editor of the Negro Year Book, published at Tuskegee Institute, Ala., says there are negroes in the United States of the Hebrew or Jewish faith. In 1925 there was considerable discussion in the New York papers relative to negro Jews whose temple B'nei Abraham was located at 134 West 133rd street. It was also reported that year that a congregation of 300 colored people in Chicago was planning to



Church-1928

BANNER  
NASHVILLE, TENN.

## JUN 26 1928 NEGRO MINISTERS MEETING AT FISK

Both White and Colored  
Leaders to Address  
Assembly.

Negro ministers of Tennessee and adjoining states opened their third annual interdenominational conference at Fisk University Monday night when Bishop L. W. Kyle of Winston-Salem, N. C., bishop of the third episcopal district of the A. M. E. Zion church, addressed them on "The Pastoral Office of the Minister."

The conference will extend through Friday afternoon. During the week leading white and colored teachers and ministers will deliver a series of lectures dealing with Negro problems. Displays of religious publications for various branches of church work have been arranged in addition to the lectures and group meetings.

Among the outstanding speakers at the conference are Henry M. Busch, assistant professor of group work in the school of applied social sciences at Western Reserve University at Cleveland, O., who will speak on "The Educational and Recreational Work of the Church;" Warren H. Wilson, secretary of town and country work of the Presbyterian Church, U. S. A., New York City, whose topic will be "The Rural Church;" Vernon Johns, Negro director of the Baptist educational center in New York City, who will speak on "Christianity in the Light of Modern Life," and A. Clayton Powell, Negro minister of the Abyssinian Baptist church in New York City, who will speak on "The Minister in His Pulpit."

Meetings begin at 8:30 o'clock each morning and continue through the day. The night meetings open at 8 o'clock with a musical program.

## FISK CONFERENCE OF PASTORS CLOSING TODAY

The closing session of the negro ministers' conference being held at Fisk University in connection with the rural pastors' school at Vanderbilt, will be held at 3:30 o'clock

Thursday afternoon in Livingstone chapel. Speakers will be Paul Harris, secretary of the council on prevention of war, on "Hot Spots in World Life and Ways to Cool Them Off;" Bishop W. P. Thirkield of Chattanooga on "Worship in a Local Church," and Dr. Charles Welch of the Louisville Fourth Presbyterian Church on "The Minister as a Prophet."

## INTERNATIONAL EDUCATION COMMISSION MEETS

CLEVELAND, Ohio., Dec. 27.—The International Educational Commission met in this city at the Cleveland Hotel this week. The Commission is the result of a merger of the International Lesson Committee organized 56 years ago and the Education Committee of the International Council of Religious Education. It determines all lesson material to be used in all Protestant churches.

Drs. A. M. Townsend of Nashville, Tenn., and Jas. W. Eichelberger, Jr., of Chicago of the National Baptist and the A. M. E. Zion Boards respectively were placed on the Central Committee to which all other committees report. Other race members present were: Drs. J. T. Brown and S. N. Vass of Nashville of the National Baptist Board, and Dr. J. A. Martin of Nashville of the C. M. E. Church.

## NEW YORK WORLD

DEC 19 1928  
Negro Churches Grow  
Rapidly in the North

From The World's Bureau  
Special Despatch to The World  
WASHINGTON, Dec. 18.—A Census

Bureau bulletin issued to-day shows a large increase in the number of Negro churches in the north, east and west during the last ten years.

In New York State the number of Negro church organizations increased from 236 in 1916 to 352 in 1926, and the membership from 49,053 to 119,529. There was a pronounced increase in Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Pacific Coast States.

The report points out that there were in the United States, in 1926, 42,585 Negro churches with a membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916. The value of church edifices in 1926 was \$205,782,628, as compared with \$86,809,970.

It is inferred from the report that the Negro migration started during the World War is still going on.

## HALF OF NEGRO POPULATION CHURCH FOLKS

Washington, D. C.—(ANP)—The Department of Commerce announces that, according to the returns received, there were in the United States in 1926, 42,585 churches, with a colored membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916.

The total for 1926 is made up of 24 exclusively colored denominations with 36,505 churches and 4,558,791 members, and 16,080 churches with 644,692 colored members in thirty white denominations. The corresponding figures for 1916 are 19 exclusively colored denominations with 34,258 churches and 4,070,286 members, and 5,334 Negro churches, with 532,511 members in 21 white denominations. Two of the denominations reported at the census of 1916, composed exclusively of colored members, have gone out of existence. The data for both census periods relates to churches composed entirely of Negro members, and the membership reported does not include Negro members belonging to local white churches.

At the census of 1926 the total expenditures were \$43,024,259 as compared with \$18,529,827 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt; for benevolences, including home and foreign missions, for denominational support, and for all other purposes.

The value of church edifices in 1926 was \$205,782,628, as compared with \$86,809,970 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those for social organization work in connection with the church.

Negro Organizations  
Florida  
had 2,093 negro religious organizations, a decrease of 100 from ten years previous. The United States department of commerce announces. The figures, which include church edifices, in 1926 had a membership of 130,955. Expenditures in 1926 amounted to \$2,000,000 and church edifices were valued at \$2,452,992.

## MADISON, WIS.

## Report Shows State Has 19 Negro Churches

Wisconsin has 19 negro churches with a total membership of 3,699, according to figures announced by the department of commerce at Washington.

These figures are from the census report of Negro churches in the United States, showing the number of churches, expenditures, membership, and value of church edifices.

Wisconsin's 19 churches are an increase of nine over 1916, the year of the last preceding census. The 1916 membership was 575. During 1926, the report showed, expenditures of the Wisconsin Negro churches totaled \$60,404. The total value of this church property was \$300,900.



# New York Colored Churches

## Property 11 Millions in 1926

### COLORED DENOMINATIONS HAVE

1 1/2 MILLION; WHITE, 644,000

### Colored Denominations Own 36,500 Churches; 6,000 Colored Churches Under White Supervision

WASHINGTON, D. C., December 19, 1928.—The Department of Commerce announces that, according to the returns received, there were in the United States in 1926 42,585 churches, with a colored membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916.

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Church - 1928

# N. C. Educators Form Organization To Study Religious Problems

Greensboro, N. C., May 7.—The North Carolina Conference on Religious Education in Negro Schools grew out of a unique conference which has been held at Bennett College for Women this week. For the first time in history principals, presidents, professors and interested persons have met representing Negro schools and churches all over North Carolina, for discussion of vital problems in connection with the question of religious education. Prominent among those taking part in discussions were Dr. S. G. Atkins, president of the Winston-Salem Teachers College, N. C. Newbold of the Department of education at Raleigh, Dr. W. S. Turner of Shaw University, and Harold Trigg of Winston-Salem. Dr. Edmund Soper of Duke University honored the conference with his presence and expressed his interest in the problem. Dr. Harrison S. Elliott of Union Theological Seminary, New York City, was chairman of the conference, and contributed in no slight degree to its discussions.

The two days were given over to discussion of questions of general interest: consideration of the ways in which the situation among students is different today compared to a few years previous; what really are the religious and moral questions confronting students; the restlessness resulting from compulsory religious services plus the loss of religious appeal. Dr. Elliott is quoted as saying: "The type of education which puts

its emphasis upon religion and is related to conduct fails to appeal to students. Talking propositions to them is not enough. Certain intellectual questions are baffling them. In short, the students in their general education are bringing other means to bear upon questions with freedom and they show a desire to attack the question of religion with more frankness and more earnestness." Proposed solutions of this problem were offered, including such ideas as that of student conferences in regard to the situation, convincing the student that in all activities this attitude must be developed and not solely in religious services, the binding of faculty members not simply to defend religious rules but to show by their lives, counsel, and personal help that their belief is well founded and personal. Conditions under which an adequate Christian experience develops on a campus drew forth a number of expressions from the delegates. The relation of Christian experience to the life of the student and the possibilities of greater varieties of worship services on the campus were also given allotted time, but the question which called forth the most heated discussion was one usually tabued, namely, the whole problem of the relationship of men and women on a college campus. The whole problem of sex in its all pervasive influence on life was opened up for the view of the delegates by Dr. Elliott, in both its psychological and

biological aspects. All discussions were conducted as open forums, and many delegates expressed themselves forcefully. In addition to the school men present, three representatives of the Y. M. C. A. were present, W. C. Craver, of the National Council, R. W. Bullock, Boys' Work Secretary, and C. L. Harris of the North Carolina Y. M. C. A.

The officers of the newly-formed organization are: Dean Turner of Shaw University, president; Harold Triggs of Winston-Salem, vice-president; L. R. McKinney of Brick Junior College, secretary. An executive committee composed of seven members and two ex-officio members is as follows: S. G. Atkins, of Winston-Salem Teachers College, Dean Grimes of A. & T. College, J. Hawkins of Fayetteville State Normal School, C. Elder of Durham, David Jones of Bennett College for Women, Professor Gould of St. Augustine, and Professor Shute of Johnson City, Tennessee. W. A. Robinson of Raleigh and W. C. Craver of New York City are the ex-officio members.

## THE KINGDOM COMES

The essential unity of the Christian message, applying to all social classes and color, has been demonstrated by these Methodists. They have held high this particular torch of Christian idealism and given it contemporary interpretation. They have insisted it will save the world where measures called too idealistic have brought only blood and warfare. It would be missing a vital part of the conference not to stress its faith that Christian idealism is the practical salvation of nations.

In the first place it has brought the nations here, so far as the Christian spirit and its proclaimers are concerned. It has brought at least 100 delegates from thirty-four nations outside of the United States. It has presented a picture of Americans sitting beside Koreans, Chinese, Japanese, Italians, Germans, Negroes, Indians, Filipinos, Argentinians and Burmese, and all singing together under a Christian banner, and, for convenience sake, in the English language.—The Star.

The forgoing, part of a news story about the general conference which adjourned in Kansas City Tuesday, tells the power of acts which obliterate

General.

ate differences. It is impossible to doubt the existence of a powerful sentiment for cordial relations among men, even here in America, the citadel of race prejudice, so long as one great body of Christians can do as they did during May.

our way of thinking examples which justify hope of real democracy in the United States, are occurring with greater frequency. Recently a Mississippi judge granted a new trial in a case where a Negro sued a corporation for \$10,000 personal damages, but was awarded only \$166.33. A generation ago not only would a Negro not have been given a new trial, but he would not have entered into a suit in Mississippi, and had he wished it, he could not have found a lawyer to represent him.

## S. S. CONGRESS STUDY 12 POINTS AT KY. MEETING

Young Church Workers In 23rd Annual National Convention

## BIG PARADE SUNDAY

Mammoth Mass Meeting Scheduled To End Session

LOUISVILLE, KY.—Twelve Themes affecting the present and future status of the religious life of the young people of America, are being discussed here at the twenty-third annual session of the Sunday School Congress that opened in this city Wednesday morning, June 6th.

Five days will be spent in explaining and handing out the recipe of

Front Line Sunday School Building and in giving ocular demonstrations of modern methods. The thousands that make up this Summer Sunday School of Methods have journeyed from the four corners of the United States to spend the five days in intensive study.

## Bible Study Hour

The key to the Congress, as demonstrated during the nearly quarter of a century that it has been in operation, is the Bible Study Hour, beginning at 8:00 a. m., and lasting until 9:00. This gathering of young people, which is meeting in this city for the first time in the history of the organization, is being given a hearty welcome and a royal reception.

## Special Train

The Official Congress special train arrived Wednesday morning at eight o'clock, bringing the South Texas, Louisiana, Alabama, North Georgia and West Florida, with the Tennessee messengers, but prior to the arrival of the Official Congress Special, messengers had begun to come in from California, Colorado, North Texas, Oklahoma, Missouri and the far West. All night Tuesday, special parties were alighting from the trains reaching the city, and by noon Wednesday, just two hours after the official opening, the Congress Secretary stated that thirty-two states were represented in this 1928 gathering.

At ten o'clock the Rev. J. P. Robinson, D. D., of Little Rock, Arkansas, wrapped on the pulpit stand with a lead pencil, and the Congress' vast assemblage came to order. He declared the Congress opened, and after a fervent prayer, the machinery began to function. Full instructions for the entire week, or rather the five days were handed out. Departmental conductors, special instructors and a team of workers submitted their plans and secured the approval of the body as a whole.

## Get Acquainted

Thirty minutes were given in the midst of the opening session for a "Let's Get Acquainted" period. People shook hands, they told each other their names, they told where they were from; from that moment on, there were no strangers at the Congress. The secretary's slogan, "I Want To Shake Hands With You At Louisville" brought results. People from the city, the village, the hamlet, the metropolitan centers and even the educational institutions of note, shook hands with the Congress secretary. The following conductors were then assigned for the week:

Teacher Training, J. A. Sharpe, D. D.; Metokas, R. M. Reddick, D. D. S., J. W. Welch; Galedas, Mrs. L. B. Fouse, Miss Nell E. King; Advanced Teachers, J. P. Eugene, W. M. McIntyre; Primary Department, G. P. Baker, L. E. Brown; Intermediate Department, E. D. Tucker, Mrs. Clara James; Department of Music, H. B. P. Johnson, Mr. N. S. Landix, Mrs. J. W. Hurse; Superintendents, Mr. H. W. Russell, Prof. W. H. Port, Mrs. E. W. White, Prof. H. F. Jones; Layman's League, H. B. P. Johnson, R. McCorkle, L. Landers; B. Y. P. U., Rev. T. B. Livingstone, D. D., F. Marshall, G. W. Millsaps, Mrs. Marie Tansiel; Cradle Roll, Mrs. Idella Hardin; Home Department, Rev. L. A. McIntyre; Bible Study, Ernest Hall, D. D.; National A. F. Cadet, S. S. Jones, General; Ministerial, D. E. Over, D. D.

## Flying Squadron

The biggest day of the entire week is planned for Sunday, June 10th. They will start off at an early hour with a flying squadron, visiting the



Sunday Schools of every denomination, inviting them to participate in the parade at 2:00 p. m. and in the Mass Meeting at 3:00. Then there will be a National Model Sunday School conducted on the front line Sunday School idea, where denominational helps will be demonstrated for the several departments. A National Sunday School Congress sermon is to be preached by the Rev. J. C. White, D. D., of Columbia, S. S.

#### Big Parade

The parade is to be formed in two grand divisions, each division headed by a marshal and mounted officers, one forming in the eastern part of Louisville and the other in the western section. They are to meet at Walnut and Tenth streets, where the two divisions will combine, making a mammoth demonstration and a line of march that will traverse the principal streets of down-town Louisville and march in to the Jefferson County Auditorium.

The Congress secretary announced that the official Sunday School Congress Band that he has brought from Nashville will lead the parade. Two local bands will augment the music feature for the Sunday demonstration. The various organizations locally, will be headed by chairman of the local committee, then the Sunday School children from Louisville are to fall in, the organized classes from the nation, then comes the local Congress Chorus led by the chorister; next to this will be the visiting messengers, or out-of-town ministers, the Louisville Boy Scouts, the Uniform division of fraternal organizations. This city has promised to close up shop, so to speak, during the afternoon and empty itself into the Jefferson County Armory for the mass meeting, which will feature jubilee songs, inspirational and spiritual melodies.

#### Diplomas

At the afternoon meeting diplomas will be awarded from the Teacher Training Course, the Correspondence Course for ministers and teachers; the National and State Prize Banners will be given out to the winners, and a resume of the week's work will be presented by the heads of the various departments. Then the services Sunday night at the various churches will wind up the 1928 session, and will write Finis on the scroll.

#### MEMPHIS

#### TENNESSEE

July 1 - 1928

**NEW NEGRO CHURCH IS UNDER CONSTRUCTION**

First Unit of \$100,000  
Structure Is Begun Here.

Construction began last week on the first unit of a \$100,000 church building at the corner of McDowell Street and Walker Avenue, to

house the Metropolitan Baptist Church for negroes.

The new building, which will be one of the most modern negro churches in Memphis, will replace the old church at Fourth Street and Vance Avenue. The first unit will cost approximately \$35,000. The building will be finished as money is raised. Funds for the first unit have already been subscribed, according to the Rev. Dr. S. A. Owen, pastor.

The structure will be of brick and steel construction. T. A. Moore and B. J. Washburn are the contractors.

Plans were drawn by H. Taylor.

## 450 MINISTERS ATTEND ANNUAL HAMPTON MINISTERS CONFERENCE

### Church And World Problems Vividly Discussed By Eminent Theologians From Various Section

#### Of The

Hampton, Va., July 2—The fifteenth annual Hampton Institute Ministers Conference was held here last week from June 25 to 29, with attendance of 450 ministers representing sixteen and sixteen denominations. The meeting was the largest attended in the history of the conference, the number of sessions exceeding by 85 the number of sessions last year. It is closed as the best conference from the standpoint of general interest.

The conference lecturers were Dr. James Hardy Dillard, president of the Jeans and Slater Funds, Charlottesville, Va.; Prof. Arnold F. Gregory, professor of Theology, Talladega College, Talladega, Ala.; Dr. William P. Hayes, pastor of Mt. Olivet Baptist Church, New York; Dr. P. O'Connell, professor of History, Morgan College, Baltimore; Rev. Milton T. Stauffer, secretary of the Foreign Missions Conference of North America, New York City; Dr. Floyd W. Tompkins, rector of the Church of the Holy Trinity, Philadelphia; Prof. Harry F. Ward, professor of Christian ethics, Union Theological Seminary, New York City, and Dr. Charles H. Wesley, professor of History, Howard University.

Following the annual supper Monday evening the conference opened with the annual sermon by Rev. William P. Hayes, D. D., of New York.

The difficulty of religious harmonization was depicted in two conceptions of the church by Rev. Hayes in his sermon. His topic was "The Church and Its Task for Tomorrow." He took his text from Revelations 3:8.

"Are we prepared to throw out a challenge to organized religion," he queried, after declaring that the great question of the day was not what caused religion to be brought to the fore, but rather how the church can capitalize this new awakening.

He visualized two conceptions of the church today. One traditional; the other modern. The former regards the church as a storehouse for traditional creeds, as strictly a place of worship. The latter regards the

church as a medium of service with its chief business as that of bringing the "Gospel of Christ to all." With these two diverging conceptions of the church, he pointed out the obvious difficulty of harmonization.

Before the church can do what it should, he expressed the opinion that it was forced to find out what is expected of it. Continuing, he said, "the message must be the fundamental thing in the church—and the Gospel of the Nazrene is the message needed."

The potency of the Gospel, alone keeps it from being dulled by constant repetition, he said, if presented with deep conviction by the proponent. The world, he continued, with all its scientific achievements and wonderful accomplishments still needs to be taught the Gospel of Christ.

He characterized the task of the church of tomorrow as being to insist on adequacy of the Gospel, as a solvent of social problems, an arbiter between labor and capital and as the answer to the race problem.

"A very careful survey of both rural and urban districts shows that the church in the country and city is under criticism," Dr. Charles H. Wesley, Ph. D., of Howard University, told the four hundred ministers of the conference at the close of the second day's session.

Dr. Wesley spoke on "The Challenge to the Negro Church." The ministers themselves, he said, are criticizing the church, demanding more adequate equipment to work with, in emphasizing the fact that the city and urban church is under criticism.

The laymen, he said, are dissatisfied and are asking for more adequately trained ministry. Then referring to youth, he said: Youth calls for more tolerance and breadth of vision. Everywhere rural and urban, the challenge is given. Humanity has struck its tents and is on the march.

The speaker envisioned a new day for the church. How can people understand, he said, except some one guide them. Continuing, he said: "Whoever guides them must be pre-

pared in head and heart. The call is for men of dynamic faith, of Christ-like character, who will apply their knowledge to life."

Speaking Thursday morning on Lenin and Gandhi and their likeness as two of the greatest men of recent times, Prof. Harry F. Ward, student of world affairs, said that Gandhi was the one person who brought the masses of India to consciousness.

He told of the nationalist movement being that of a body of unemployed intellectuals 15 years ago and which finally materialized into a passion with the people of India.

"But in a test, the intellectuals could not follow Gandhi," said Professor Ward.

"The masses flocked to him because of his spiritual sincerity."

In describing the leader of India he told of his fight against England and the reducing of his own needs to the barest essentials both in clothing and food.

He likened Lenin to Gandhi. He told how the great soviet character had gained dynamic results in a government inside of five years.

"He lived, fought and felt with the pacifist," said Professor Ward.

And he told listeners how the strain of those five years told on Lenin and his cabinet for all of them were either retired or in sanitariums after the period had elapsed.

In elaborating on the above the Liberal continued:

"Lenin had the strongest logical mind of our day. In his cabinet were giants. It was the ablest body of men of any government. But Lenin's shoulders towered above all."

In speaking of the present Eastern conflict he told his listeners that the future of the world will be decided by the people of the East, and that the East is learning that the West will not listen but to force, not to mere argument.

"Japan has learned the force principle. China is learning. Look to the East for the future of the world."

In the morning he spoke to the ministerial body on "War," while in the afternoon session "Poverty" was the choice of his subject.

A resolution proposing that every pastor member of the conference devote at least one sermon during the year to the cause of world peace, was adopted at the business session. The resolution came as a result of Prof. Ward's address at the morning session of the conference, on "What Shall We Do About War?" The great horrors of war and the un-Christian spirit which makes war were noted in the adoption on the resolution.

Professor Ward gathered his information for the address on a tour of the world on which he became intimately acquainted with Gandhi and Lenin.

Among the lectures heard during the conference were the following: Jesus and His way of Life—Making the Way Clear to Himself—Professor Arnold E. Gregory.

The Purpose of the Sermon—Dr. Floyd W. Tompkins.

Our Church—Its Glorious Past—Dr. P. O'Connell.

The Present Hour in Christian Missions—Rev. Milton T. Stauffer.

Our Church—Its Opportunities and Possibilities—Dr. P. O'Connell.

Jesus and His Way of Life—Princi-

ples of the Way—Professor Arnold E. Gregory.

The Minister and his Message—Dr. Floyd W. Tompkins.

Our Church—Its People—Dr. P. O'Connell.

What are the Younger Churches in the East Saying to Us in the West?—Rev. Milton T. Stauffer.

Our Church—Its Ministry—Dr. P. O'Connell.

Jesus and His Way of Life—Hindrances on the Way—Professor Arnold E. Gregory.

The Minister and his Surroundings—Dr. Floyd W. Tompkins.

The Minister and Social Problems—What shall we do about War?—Professor Harry F. Ward.

Looking Ahead from the Mount of Olives—Rev. Milton T. Stauffer.

The Minister and Social Problems—Can we get rid of Poverty?—Professor Harry F. Ward.

Jesus and His Way of Life—The Cost of the Way—Professor Arnold E. Gregory.

The Joy of the Ministry—Dr. Floyd W. Tompkins.

The Minister and Social Problems—Should the Church help Labor?—Professor Harry F. Ward.

Cultivating the Missionary Spirit in the Local Church—Rev. Milton T. Stauffer.

The Minister and Social Problems—What About Economic Justice?—Professor Harry F. Ward.

The conference adopted a resolution expressing its appreciation for the efforts of Rev. Laurence Fenninger, executive secretary, in making the largest conference in the 15 years' history of the association a success, and to Dr. James E. Gregg, for opening the doors of the institute to the conference.

Rev. L. L. Downing, of Roanoke, was re-elected president of the conference. Other officers of the conference named are:

#### Honorary Vice Presidents

E. R. Carter, Atlanta, Ga.; E. A. Clarke, Cleveland, O.; W. N. DeBerry, Springfield, Mass.; W. P. Hayes, New York, N. Y.; T. J. Howard, Atlanta, Ga.; M. W. Johnson, Washington, D. C.; H. P. Jones, Cleveland, O.; L. W. Kyles, Winston-Salem, N. C.; B. F. McWilliams, Toledo, O.; P. O'Connell, Baltimore, Md.; D. E. Over, Baltimore, Md.; R. C. Ransom, Nashville, Tenn.; H. Thurman, Oberlin, O.; C. A. Tindley, Philadelphia, Pa.; C. H. Tobias, New York, N. Y.; C. H. Wesley, Washington, D. C.; A. E. Gregory; L. K. Williams, Chicago, Ill.

#### Vice Presidents

S. S. Morris, Nashville, Tenn.; D. J. Lee, Norfolk, Va.; J. T. Johnson, Hampton, Va.; J. H. Ashby, Asbury Park, N. J.; E. L. Baskerville, Charleston, S. C.; L. L. Berry, Norfolk, Va.; C. Cleland, Raleigh, N. C.; M. E. Da-J. S. Brown, Rocky Mount, N. C.; W. vis, Roanoke, Va.; D. H. Hargis, Philadelphia, Pa.; A. A. Hector, Richmond, Va.; A. S. Hoard, Portsmouth, Va.; H. H. Jackson, St. Louis, Mo.; A. L. James, Roanoke, Va.; W. R. A. Palmer, Buffalo, N. Y.; L. E. B. Rosser, Kansas City, Mo.; R. M. Williams, Richmond.

J. W. Lemon, Ark, Va., recording secretary.

L. Fenninger, Hampton Institute, executive secretary.



Church-1928

# J. A. ROGERS DISCUSSES THE NEGRO AND RELIGION IN "RE- VIEW OF NATIONS." INT. JOURNAL

Geneva, Switzerland—Under which religion has the Negro been more kindly treated, Christianity or Mohammedanism? This is the interesting question that has been discussed at some length by J. A. Rogers in the current number of "The Review of Nations," published in this city.

Under the title, "The Negro's Experience of Christianity and Islam," Rogers begins by pointing out that Negro slavery in its earliest stage was frankly a money-making business and that slave-traders made no effort to conceal this. But as the evils of the system grew and the more humane people of Europe and America began to protest in the name of Christ, the slave-traders in order to save their business, were forced to reply in kind and declared that in bringing the Negroes from Africa they were saving not only their bodies but their souls. Christ, they said, had commanded that "the gospel should be preached to every creature and that by taking these Negroes to a Christian land where Christian knowledge could be best imparted, 'the slave-traders asserted that they were obeying the divine command in all its fullness. Their arguments, thus religiously garbed, were irresistible. Slavery in the name of Christ, took a firm hold and

"The slave ship went from coast to coast, Fanned by the wings of the Holy Ghost."

The writer further points out that since the majority of the Negroes came from the West Coast of Africa some as late as 1860, and that long prior to that time this region was, and is, a great Mohammedan stronghold, that many of the Negroes brought to America must undoubtedly have belonged to that faith. Had these Negroes remained in Africa their descendants would now be Mohammedan, instead of Christians. Has therefore the contention of the slave holders regarding

the superiority of a Christian environment been proved?

In Early Days Christianity Knew No Color

In weighing Christianity and the Negro the writer begins by saying that care should be taken to distinguish between the attitude of the Christian church prior to the discovery of the New World, and after. Northern Africa, the bulk of whose population is Negroid, was the great stronghold of Christianity in its earliest stages. Many of the earliest fathers of the Church such as "St. Augustine, Tertullian, Arigen and St. Cyprian, the great standard bearers of Christianity, came from this region, and were, in all probability of Negro ancestry. St. Augustine was a Numidian," the land from which came the phrase, "black as a Numidian." Simon the Cyrenean was also an African and was depicted in the earliest prints as a Negro. Even Christ and the Virgin Mary were depicted as black, and a black Virgin is venerated in certain regions of Southern Europe today.

Further there was St. Maurice, one of the most renowned martyrs of the Christian Church, who is today the celestial saint of parts of Germany, France, Switzerland and Italy. "In short, early Christianity knew no color line. The Christian, whether Teuton, Roman, Moor, or Ethiopian, was welcomed as a brother in Christ. It is true that the early Christians practiced slavery, but they made no difference as to color or race in the matter."

"And," he continues, "the absence of a color line continued through the centuries and when Negroes were again introduced as slaves in Europe in the middle of the 15th Century the policy toward them remained the same. Although Negro slavery lasted in Southern Europe for 331 years (1442-1773) 85 years longer than in the United States, there is not only no record of

a color line but the most cordial feelings seemed to have prevailed." for Azurara, the chronicler tells how the Negroes were taught trades, adopted by families, and even "married to the women" of the country. Mention is also made of the distinguished painters, poets, authors, generals, philosophers and divines of this period, who won fame not on the strength of color, but on merit, and of whom Blumenbach, the noted anthropologist said he had a library filled with their works.

New World Christianity Presents Different Picture

When one, however, turns to the New World, he sees a different picture. Here, the Negro was brutalized from the start, particularly in Anglo-Saxon lands, where the Bible was used as an instrument for tightening his chains. "The slave-holders again using the Bible as an authority pointed out that St. Paul advised the slaves of his time not to change their condi-

tion if they could, and that he had caused Onesimus, a runaway slave, to be returned to his master. Many of the churches, themselves held slaves and while ample provision was made for teaching them Christianity, laws were passed making it a crime to teach them to read the Bible, itself."

The growth of the Negro church is then traced from the time that Richard Allen, founder of the A. M. E. Church, was driven out of a white church, until the present time when there are over 4,000 Negro churches with a membership of 4,800,000. Today Negroes are welcome in few white churches, and in these the sight of a Negro is rare. "since he feels that there must be present those white persons to whom he is not welcome. Color has prevailed over Christ in making a division so complete that the two 'races' might well belong to hostile religions."

The most Christian part of America, the writer says, is the most barbarous, the Southern States. "It is from this region, which Mencken calls 'The Bible Belt,' that most of the lynchings and burnings alive occur. Here also peonage thrives and families are sold into slavery instances of which occurred in 1927." Yet it is from this region that came "the strongest protest against America's ratification of the Treaty of Lausanne with Turkey on the ground that Turkey persecutes the Armenian Christians. Recent race

riots, massacres and lynchings have been mentioned with the information that Congress which opens "each day's session with prayer in the name of Christ persistently evades doing anything to correct this, although President Coolidge and some of his predecessors, as well as the Negroes and their friends, have urged this.

The barbarity of Anglo-Saxon Christianity in South Africa is also discussed as well as the status of the Negro in the other earliest countries of the New World.

Mohammendianism Unchanged

Speaking now of Islam the writer says in part:

Islam has never known a color line for reasons that go deep. Ranking perhaps, next to Mohammed in the affections of the Moslem World is Bilal Ibn Rahab, a Negro, and Mohammed's alter ego, treasurer, adviser, muezzin, and almost earliest convert. Mohammed thought so much of Bilal that he granted him 'precedence in Heaven . . .

"Another and more important factor contributing to the absence of color prejudice is that Islam rose to power in a region where from time immemorial many of the rulers were what are known as Negroes in our day, as many of the wearers of the double crown of Egypt, and the kings of Numidia and Lybia, black and white had been meeting and mating as equals along both shores of the Mediterranean thousands of years before the coming of Mohammed.

"From the moment a Negro becomes a convert to Islam there is nothing to prevent his attaining the highest privileges, social and political, to which a white Moslem may attain. Not only were Negroes made governors of provinces under the Moslem empire, but kings. 'I admonish you,' said Mohammed, on the approach of death, 'to fear God and yield obedience to my successor, though he may be a Negro slave.'

"While the Bible sanctions the enslavement of Christians, the Koran (Moslem Bible) expressly forbids the holding of the faithful in bondage. As to churches, there is not a single Jim-crow mosque in all Islam, the Negro entering freely into all with the white man. When the late Mahdi saw a poor Negro kneel beside him in the mosque, he said to him: 'In this place we are all one.' Contrast this with the attitude of the white Baptist minister in the South mentioned above. (The incident is that of a white minister

who drove another Negro minister as white as himself out of the former's church.)

Authorities are here quoted, one from a French governor-general in West Africa to show the absence of color prejudice among white Moslems in Africa, and then a contrast is made with parts of Africa, mostly under Anglo-Saxon Christian rule. "Whereas the offspring of a white Mohammedan and a Negro woman, born in or out of wedlock, enjoys the same privileges, social and political, as a white child born in wedlock, in Christian Africa, the mulatto child is despised by both white and black.

Small Percentage of African Negroes Are Christians

"Today of some sixty million or so African Negroes believing in the doctrine of one God less than two millions are Christians. After 19 centuries of missionary effort the majority of Christians in Africa are the small number of Europeans there.

"The case for Islam is simple. As was said, it imposes no peculiar hardships on account of color, no handicaps in the pursuit of happiness. . . . Christ said, 'Inasmuch as ye have done it to the least of these my brethren ye have done it unto Me.' If this ought to be the criterion of Christian conduct then it must be said that it is a non-Christian religion that is living most fully up to it where the black man is concerned."

The sale of intoxicants in Africa and its prohibition by Moslems; polygamy among the Mohammedans, and its equivalent concubinage among the Christians are discussed, as well as the taking of the Negro by Christian nations to fight their battles in Europe and elsewhere. Efforts of the Christian nations to end slavery are also discussed, but the writer is of the opinion that Christianity was the great scourge of Africa, taking away some fifty millions of her people, and scattering death and desolation, making it a Dark Continent, precisely what would happen to Europe today were some powerful race to invade it and do the same.

The record, he says, has been a gory one. For instance, between 1700 and 1786 the Negroes transplanted to the Island of Jamaica numbered 610,000, yet in 1820 the number on the island was only 340,000. Of the eight million or so Negroes transplanted to the United States over a period of 241 years (1619-1860), less than four mil-



lion remained to be freed in 1865. Just what slavery meant can best be understood by recalling that in 1910, 45 years after emancipation, the Negro population had more than doubled itself by natural increase."

By terms, Christianity and Islam, the writer makes it clear that Christians are those who believe in the Christian Bible, or are offended when one speaks Christ, the head of their religion. The same, in their way, applies to the Mohammedans.

The Review of Nations is the foremost international journal in Europe, and carries articles by leading statesmen, diplomats and scholars. Its editor is M. Felix Valvi.

## Religious Education In Negro Schools Of State Discussed

**Conference Gets Underway at Bennett College. Will Be Concluded Today. Many Prominent Educators Are Taking Part In Discussions Held There.**

The conference on "Religious Education in Negro Schools of North and South Carolina" began its session at Bennett College for Women yesterday. A large delegation of representatives from various colleges were present. Twenty institutions were represented by 50 presidents, principals, professors, and faculty members. Prominent among those taking a part in the discussion were Dr. S. G. Atkins, head of the Winston-Salem Teachers' college, N. C. Newbold, of the department of education at Raleigh, Dr. W. S. Turner of Shaw university, and Harold Trigg, principal of Columbia Heights high school, Winston-Salem. The discussion was an open one. Most of the delegates took part in the discussion. Dr. Edmond Soper, of Duke university honored the conference with his presence and expressed his interest in the problem that is being studied.

Dr. Harrison S. Elliott of Union Theological seminary of New York is the chairman of the conference. Summarizing the discussion as it progressed to this point, Dr. Elliott said, "The morning session was given to consideration of the ways in which the situation among students is different today compared to a few years previous, and what really are the religious and moral questions baffling students. They reveal a restlessness because a number of religious services are compulsory and the religious appeal of the past is not now affecting the students," he said. It showed further that students were questioning disciplinary rules and certain prohibitions regarding recreation.

"The type of education which puts its emphasis upon religion and is related to conduct fails to appeal to students. Talking propositions to them is not enough. Certain intellectual questions are baffling them.

## New Organization Is Outgrowth Of Education Conference Here

**North Carolina Conference on Religious Education in Negro Schools Is Formed With Dean W. S. Turner, of Shaw University, First President.**

A permanent organization the North Carolina Conference on Religious Education in Negro Schools" grew out of the conference on religious education which has been held at Bennett College for Women during the last few days.

The last day's sessions proved to be intensely interesting, holding the attention of the 50 delegates to the last. Dr. Harrison S. Elliott of New York city, who served as chairman of the conference led the group in a discussion of a number of vital and thought provoking questions. Conditions under which an adequate Christian experience develops on a campus drew forth a number of expressions from delegates. The question, however, that provoked most discussion was the one often tabooed, namely, the relationship of men and women on a college campus. The whole problem of sex in pervasive influence of life was opened up for the view of the delegates both in its psychological and biological aspects. Other questions discussed were: "Does Christian experience have any relation to the life of the student?" and, the possibilities of greater varieties of worship services on the college campus.

The officers of the new organization are: Dean W. S. Turner of Shaw university, president; Harold Trigg, of Winston-Salem vice president; L. R. McKinney, secretary, and an executive committee composed of seven persons with two ex-officio members as follows: S. G. Atkins, of Winston-Salem Teachers college, Dean Grimes of A. and T. college. J. Hawkins of State Normal of Fayetteville, C. Elder of Durham; D. D. Jones of Bennett College for Women, and professors Gould of St. Augustine school of Johnson City, Tenn. W. A. Robinson, of Raleigh, and W. C. Craver of New York city are ex-officio members.

In addition to the delegates present, W. C. Craver of the national council of the Y. M. C. A., Ralph W. Bullock, national boys' director, and C. L. Harris representing the Y. M. C. A. of North Carolina, were present and participated in the direction of the conference.

The conference will conclude its meeting today at Bennett College for Women, the first session coming at 9:30 a. m.

Nashville, Tenn., Evening Tennessean  
Friday, April 13, 1928

## RURAL CHURCH SPEAKERS HEARD

**Fisk Conference Told New Awakening Need of Hour.**

Talks by Dr. Abram Cory of Kingston, N. C. and by Dr. Charles L. Goodell, both members of the faculty of the rural church school of the Vanderbilt School of Religion, featured the third meeting of the school for negro ministers of Nashville, which was held at Livingston chapel at Fisk University Thursday afternoon. It was the largest meeting of ministers and students yet held and the attendance pointed to a deep interest in the movement. Six denominations were represented in the group.

Dr. Cory is a world traveler and has served as a missionary in China for 12 years for his church, brought a mass of interesting first-hand information of present-day conditions in Russia, where he has traveled in the past two years.

Dr. Goodell thrilled his audience with his appeal for personal evangelism. He told the negro ministers that the time is ripe for a new awakening in the churches if the ministers will not miss their opportunity.

Meetings at Fisk for the ministers will be held again next Tuesday, Wednesday and Thursday afternoons. Tuesday afternoon the speakers will be Dr. F. L. Vogt and Dr. Malcolm Dana, both speakers at the Vanderbilt rural pastors' school.

## NEGRO MINISTERS MEETING AT FISK

**Both White and Colored Leaders to Address Assembly.**

Negro ministers of Tennessee and adjoining states opened their third annual interdenominational conference at Fisk University Monday night when Bishop L. W. Kyle of Winston-Salem, N. C., bishop of the third episcopal district of the A. M. E. Zion church, addressed them on "The Pastoral Office of the Minister."

The conference will extend through Friday afternoon. During the week leading white and colored teachers and ministers will deliver a series of lectures dealing with Negro problems. Displays of religious publications for various branches of church work have been arranged in addition to the lectures and group meetings.

Among the outstanding speakers at the conference are Henry M. Busch, assistant professor of group work in the school of applied social sciences at Western Reserve University at Cleveland, O., who will speak on "The Educational and Recreational Work of the Church;" Warren H. Wilson, secretary of town and country work of the Presbyterian Church, U. S. A., New York City, whose topic will be "The Rural Church;" Vernon Johns, Negro director of the Baptist educational center in New York City, who will speak on "Christianity in the Light of Modern Life," and A. Clayton Powell, Negro minister of the Abyssinian Baptist church in New York City, who will speak on "The Minister in His Pulpit."

Meetings begin at 8:30 o'clock each morning and continue through the day. The night meetings open at 8 o'clock with a musical program.



Church - 1928

1. Agriculture, \$3,800

# MAVEETY QUILTS ME CHURCH POST; SERVED 20 YEARS

Chicago, Ill.—(A N P)—Dr. P. J.

Maveety, Chicago, secretary of the department of educational institutions for Negroes, of the board of education of the Methodist Episcopal Church, with headquarters at the Methodist Book Concern, has completed twenty years of service. At the last meeting of the board of education, Dr. Maveety announced his intention to retire from active service of the board. Bishop W. F. Anderson, Boston, Mass., president of the board, expressed regret at the announcement and the board adopted special resolutions thanking Dr. Maveety for his continuous and efficient services for the Negroes. An official written resolution of thanks was presented to Dr. Maveety.

Dr. Maveety has seen the work among Negroes grow from a small beginning to large proportions. It is expected that Dr. Maveety will retire permanently at the next Michigan annual conference.

**EVERY EVENING**  
**WILMINGTON, DEL.**

## NEGRO MINISTERS DISCUSS PROBLEMS

Deferring the order of the day, which was to have been a book review, with the hope that more of the members would be present to hear it, the Interdenominational Ministers' Association launched into a series of lively discussions in their meeting at Ezion M. E. Church yesterday afternoon.

The Rev. William R. Rutledge, of the Gilbert Presbyterian Church, president of the association, who presided, reported that, after interviewing Principal E. Gertrude Baldwin, of School No. 5, and Dr. David A. Ward, superintendent of schools, he was informed that the school would be continued. It was reported at the last meeting that the school would probably be discontinued on the completion of the Howard High School's new building, which it was supposed would provide for the children of School No. 5.

Rev. J. Raymond Brown, pastor of the Zion Church; Rev. A. E. Henry, rector of the St. Matthew's Protestant Episcopal Church, 706 French street, and Mrs. M. Peaco, evangelist of New York, addressed the meeting.

**NEW ORLEANS, LA.**

APR 19 1928

## BISHOP JONES

WE NOTE a movement among the negro Methodists of the New Orleans area for the retention of Bishop Robert Elijah Jones for another term. In the ordinary course of church events the time approaches when he may be transferred to some other field. Bishop Jones has been an unusually able and useful worker among the colored people of the city and the surrounding country. He has been most industrious in his work for the improvement of their condition and of their relations with their white fellow-citizens. He has industriously and wisely organized a number of good works among them. They seem to be apprehensive that he will be removed before some of these are completed. We hope their efforts to retain him will be successful. For he has been a good counselor and leader for his people in this part of the country.

# Methodists Balk on Resolution Regarding Negro Amendments

An attempt to get the Methodist Episcopal general conference in session here to pass a resolution calling for the enforcement of the fourteenth and fifteenth amendments to the Constitution along with the eighteenth was sidetracked on a technicality yesterday morning.

Dr. Ernest Lyon, of Washington and On Saturday evening, Dr. Edward F. H. Butler, of Delaware, brought Steiner of Grinnell, Iowa, famous lecturer the question to the floor yesterday. Steiner spoke on the "Climb to Brotherhood during the consideration of the re-hood."

Report of the committee on prohibition Dr. Tindley electrified his audience and public morals. The report, of Sunday with an almost matchless course, hit at violations of the prohibition spell of oratory. He mentioned the prohibition amendment and called for the race's struggle to be men and women-enforcement of the law. The Negroes and said although it was green and delegates sought to have the report inexperienced, a few members were amended to include also the four-constantly emerging to real eminence. tenth and fifteenth amendments, but an eloquent appeal to Old Glory to their efforts were ruled out of order. Give Negroes the protection of the law, inasmuch as the enforcement of the law and opportunities to work was the so-called Negro amendments was not climax to Dr. Tindley's address to Dr. considered germane to the public moral-and the whole body of 4,000 men arose als with which the report had to deal to give him a second ovation.

The first is regarded as certain to come up again before the conference adjourns.

### Fight Election of Bishops

I. Garland Penn led a small group of Negro delegates in fighting the proposal to have Methodist conferences outside of the United States elect their own bishops from their own constitu-

ents. The Negro delegates saw in the proposal a possibility that the Negro constituency of the church would be shut off. The conference passed the proposal after two days of debate and assured the Negro delegates that the ruling in no sense effected the church in the United States.

## Delegates Honored

Unusual honor has been paid the Negro delegates to the conference. Dr. Ernest Lyons has been made a member of the Cox Memorial commission, to arrange for the 190th anniversary of the going of Granville Cox, missionary to Africa. Dr. Lyons' duties will take him to Liberia. Dr. W. A. C. Hughes is secretary of the sub-committee on tenure of bishops; I. Garland Penn is secretary of the committee on assignments of bishops to episcopal residences; Dr. M. S. Davage is one of the secretaries of the committee on education; Dr. W. W. Greene of South Carolina is chairman of the sub-committee on Negro schools and colleges.

For the second time during the conference, the Rev. Walter Scott Chinn of Louisiana, has addressed the body and roused it to enthusiastic applause. He spoke Monday on the prohibitory report.

## On World Brotherhood

The World Men's Council which met in Convention hall, May 12-13 took very high ground on the question of human brotherhood and better race relations. Many nationalities were represented on the program and the challenges they submitted made unusual history for Kansas City.

Dr. M. S. Davage, president Clark University, Atlanta, Ga., presided over the Saturday evening program and introduced Pat M. Neff, former Governor of Texas. The Metropolitan Jubilee singers entertained and Dr. Charles Tindley of Philadelphia, pastor of the largest M. E. church was one of the Sunday evening speakers.

On Saturday evening, Dr. Edward Steiner of Grinnell, Iowa, famous lecturer spoke on the "Climb to Brotherhood." Dr. Tindley electrified his audience of Sunday with an almost matchless spell of oratory. He mentioned the race's struggle to be men and women and said although it was green and inexperienced, a few members were constantly emerging to real eminence. An eloquent appeal to Old Glory to forgive Negroes the protection of the law, and opportunities to work was the climax to Dr. Tindley's address to the church and the whole body of 4,000 men arose to give him a second ovation.

# METHODISTS ALTER BISHOP ELECTIONS

## Home Rule Is Adopted at Conference; Action Regarded as Radical Move by Church.

Kansas City, May 16. --(P)—Meeting the demand for help in the foreign missionary fields, the Methodist Episcopal church today approved through its quadrennial general conference the election of bishops by central conferences.

The action regarded as one of the most revolutionary constitutional changes ever attempted by the church, would remove from the General conference the power to choose foreign bishops. The vote was virtually unanimous.

Approval for the so-called native bishops, by natives was given in answer to growing insistence from members of the church abroad that they be allowed more voice in the conduct of their own affairs.

Ratification by the annual and lay electoral conferences which will require a year will be necessary before the plan can be put into effect.

1 Passage of the home rule bill fol-  
lowed five hours of stormy debate, in  
which chief opposition was voiced by  
United States delegates. Some pre-  
dicted disintegration of the church at  
home, while others foresaw eventual  
segregation of negro members as a  
step toward organic union with the  
Methodist Episcopal church, south,  
which has no negro members.

The churches split in 1844 on the slavery issue.



# SEGREGATION BLOCKED AT M. E. CONF.

## Local Attempt To Seat Race

Delegates In Alcove Successfully Protested

## DR. I. GARLAND PENN IS GIVEN AN OVATION

## Has Served 31 Years On

Boards Of Methodist Body

## KANSAS CITY, MO.—

Attempt to segregate the races at four special events arranged especially for the M. E. Conference in session here was first frustrated when a protest was lodged with that body here last week.

The first knowledge that the races would be separated came when Mrs. Ada Crogman Franklin went to the Methodist Book Concern and sought to purchase Bibles. Mrs. Franklin was told by a young woman that colored people had been restricted to an arena alcove at the convention hall.

Officials, however, declared that no order had been given to segregate the races and it was believed that the special section referred to had been arranged by someone on the local committee.

### In Private Homes

In the housing assignments Bishop M. W. Clair and I. B. Scott were sent to private homes. Bishop and Mrs. R. E. Jones were sent to the Claridge Hotel, but also moved to a private home after a day at that hostelry. Bishop Jones declared that hotel officials were courteous and considerate.

### Dr. Penn Honored

One of the outstanding ovations during the session was the presentation of Dr. I. Garland Penn as a senior member of the General Conference in service without a break. Dr. Penn was escorted to the rostrum by J. H. Love of the Washington Conference, following a motion by the Rev. W. A. C. Hughes.

It was brought out that the veteran member of the general education board had attended nine quadren-

niums including 36 years of service and had been connected with the boards for 31 years.

The special committee in this ovation included the Rev. Ernest S. Williams, Dr. Ernest Lyon, Dr. Albert J. Mitchell, Mrs. Fannie D. Tyler and the Rev. J. H. Love.

### Educational Exhibit

In a special educational exhibit pictures of colleges, catalogues, bulletins and poster cards featured the work of this department. Among the photographs displayed are those of Morgan College, Rust Home, the campus of Bethune Cookman College and Clark University.

### 14 Schools

The exhibit also shows that there are 14 M. E. schools enrolling 2,120 students with yearly expenditures approximating \$257,000. The student body represents 30 per cent of the denominational group and 16 per cent of the total number of colored people attending college.

Of 11,000 graduates in medicine, dentistry, pharmacy and nurse training from all colleges, 4,248 are shown to be from Meharry Medical College at Nashville, Tenn., which is sponsored by the M. E. Church.

Other institutions under the supervision of the church are Gammon Theological Seminary, Atlanta, Ga.; Claflin College, Orangeburg, S. C.; Wiley College, Marshall, Texas; Morgan College, Baltimore, Md.; Morristown Normal and Industrial College, Morristown, Tenn.; George W. Hubbard Hospital, Nashville; Philander Smith College, Little Rock, Ark.; Bennett College, Greensboro, N. C.; Rust College, Holly Springs, Miss.; Samuel Huston College, Austin, Texas; Central Alabama Institute, Birmingham, Ala.; George R. Smith, Sedalia, Mo.; and Haven Institute and Conservatory of Music, Meridian, Miss.

### Morgan Praised

In his annual report Bishop William F. McDowell, of the Washington Area, called attention to the growth and prospects of Morgan College. "The maintenance of this institution here on the border between the North and South for the increasing number of Negroes in this region is a matter of the utmost concern, not only for the welfare of the race, but the welfare of the church and civilization."

Members  
of the  
American  
Bible Society's Agency  
among the  
Colored People  
in the  
United States  
in front of the  
Society's Headquarters  
in  
New York City

## THE SOUTHWESTERN CHRISTIAN ADVOCATE



1. Rev. D. H. Sansom, Jr., sub-agency secretary, Charlotte, N. C.  
2. Rev. John Percy Wragg, secretary in charge, New York City.  
3. Rev. S. A. Lucas, sub-agency, Cleveland. 4. Rev. H. W. B. Wilson, D.D., sub-agency secretary, Atlanta. 5. Rev. M. L. Vaughters, sub-agency secretary, Houston, Texas.

*Southern Christian  
Advocate  
5-3-28  
Cincinnati, Ohio  
The  
Agency  
Has Distributed  
Over a  
Million and a Half  
Volumes of Scriptures  
among the  
Colored People  
of the  
Country*



Church—1928.

## DENIES PROTEST OF BISHOP JONES

I. Garland Penn Declares Editorial In Chicago Paper Incorrect

### EVIDENCE IS CITED

Bishop Clair Also Took His Turn At Presiding

CINCINNATI, Ohio. — Dr. I. Garland Penn, one of the Secretaries of the Department of Educational Institutions for Negroes of the Board of Education, of the Methodist Episcopal Church, and Senior in length of continuous service in the General Conference of the Methodist Episcopal Church, in Kansas City, Mo., said that the following editorial appearing in a Chicago weekly of June 2 does not represent the facts correctly.

"At the Methodist Episcopal Conference in Kansas City there was a wave of protest when the time came for Bishop Jones, of Louisiana, to preside. All through the conference it could be seen that there was an uneasiness that had its root in the thought that Bishop Jones must preside before the sessions closed. Bishop Jones, of course, is not white. But after much deliberation and silent prayers that they might stand the shock, the good brothers settled themselves back for the ordeal and managed somehow to live through the experience."

"The above editorial is so far from the actual facts in the case," says Dr. Penn, "that a statement is absolutely necessary to be fair to the General Conference at large, and the Negro in the Methodist Episcopal Church in particular."

#### Bishop Clair

The facts are as follows: "Some of the Bishops of the Methodist Episcopal Church were assigned to preside, and others to deliver the morning message, to the General Conference. Bishop Jones was given an assignment to preside, and Bishop Clair, to deliver a morning message. The names of the Bishops to preside and deliver the morning messages, were published in the issue of the Daily Christian Advocate, the preceding day. On Saturday, May 19, Bishop Clair was on the program to deliver the morning message for Monday, May 21. He delivered a very fine message, which was published in full in the Daily Christian Advocate

of May 22.

#### Program Announced In Advance

"In the Wednesday morning program May 23 of the Daily Christian Advocate, appears the following: 'Tomorrow morning session 8:30 o'clock, Bishop R. E. Jones, presiding.' Bishop Jones presided as was announced, without a ripple of protest from any source. There was ample time to have registered any protest, as all knew he would preside, but there was none to register. For the first time in the history of any International body, like the Methodist Episcopal Church, eighty (80) per cent of which was made up of American white people, the other twenty (20) percent representatives of the Negro Race in America and of Races the world over, a Negro Bishop presided.

#### Business Session

"It was a business session of the Conference. Bishop Jones presided with such dignity, parliamentary skill, and efficiency, a resolution was introduced at the afternoon session, being presented by Dr. Ray Allen, of Buffalo, New York, one of the white leaders of the body, representing the Genesee Conference.

"Before presenting this resolution," Dr. Penn said, he chanced to meet Dr. Allen in the lobby, and the Doctor said that "everyone was so pleased with the Presidency of Bishop Jones that he was going to introduce a resolution that would forever make a record of the fact that a Negro had presided over the General Conference of the Methodist Episcopal Church.

"Some may want to criticize, by saying why introduce a resolution especially commending a Negro, any more than any other Bishop that presided? The answer is, that Dr. Allen and all concerned, desired to make a record that would forever go down in history, that the Bishop who did preside that morning was a Negro, and that his Presidency was in every way acceptable. This is of infinite value as a matter of history."

#### International Bodies

Dr. Penn said "the Methodist Episcopal Church should be given due credit for having recognized the Negro race as no other Inter-National body has ever recognized the race in the history of the Negro race. There is nothing comparable to it except the Presidency of Hon. John R. Lynch as Temporary Chairman of the Republican National Convention," and as Dr. Penn said, "he thought once a Negro had presided over the National Congressional Council, but neither of those bodies were Inter-National or world-wide in scope."

## ME CONFERENCE URGES EQUAL RIGHTS FOR ALL

Dr. Lyon Of Baltimore Introduced Resolution That Is Indorsed By Body

### DIVORCED PERSONS MAY JOIN CHURCH

Adultery Or Equivalent Will Prevent Minister From Uniting In Wedlock

Kansas City, Mo.—(Special) In answer to a resolution presented by the Rev. Dr. Ernest Lyon, of Baltimore, the M. E. General Conference in session here passed the following in regards to race relationship:

The Methodist Episcopal Church reaffirms its historic position on the oneness of our humanity, based upon the practice and the precept of Jesus, of the Fatherhood of God and the brotherhood of man. It follows that all should have equal opportunity in religion, education, citizenship and industry.

The prejudice of the assumption that some races are born to inherent superiority while others are inherently and fixedly inferior, deprives our common civilization of the characteristic enrichments that God has created each race to contribute.

It is to the credit of our developing Christian conscience that these fundamental principles are increasingly accepted. Yet much remains to be achieved before the standards of Jesus shall prevail in our racial relationship.

We record our deep shame in the continued perpetration in our country of the crime of lynching.

#### On Divorce

The following was adopted on divorce:

Sec. 3. No minister shall solemnize the marriage of a divorced person whose divorced wife or husband

is living; but this rule shall not apply (1) to the innocent person when it is clearly established in the mind of the minister that the true cause for divorce is adultery, or its full moral equivalent, nor (2) to divorced persons seeking to be reunited in marriage.

Sec. 4. A divorced person seeking admission into membership in our Church who manifests a proper spirit and satisfactorily answers the usual inquiries, may be received.

PEORIA, ILL.

## NEGRO WILL BE SUBJECT TODAY OF METHODISTS

### Conference Discusses His Educational Difficulties

The Negro problem, his educational difficulties and advancement was to occupy the principal part of the Wednesday afternoon session of the Methodist Episcopal conference. The subject itself is to be handled by the anniversary department of education for Negroes. Rev. Frank E. Shult, Kankakee, will preside.

The principal address will be made by I. Garland Penn, nationally known Negro leader and educator, and for many years secretary of the board of Negro education. Following this address Rev. Thomas N. Ewing will preside.

One of the most interesting and important addresses of the conference was to be given Wednesday by Rev. Henry H. Crane, pastor of Centre church, Malden, Mass. and nationally known lecturer of Boston university.

#### S. P. Archer to Preside

The evening program will open at 7:30 o'clock with the anniversary of the board of hospitals and homes and the board of temperance, prohibition and public morals. Rev. Sanford P. Archer, former district superintendent for this district, and also former pastor of Hale Memorial M. E. church here, will preside.

The Methodist hospital glee club will present two numbers under the

direction of Miss Ginevra Chivington.

"Methodism in the Field of Philanthropy," is the subject of the first evening address by Rev. Newton E. Davis, secretary of the board of hospitals and homes and deaconess work. A solo by Miss Elizabeth Randall of Grace Methodist church, will follow.

#### "Church On Firing Line"

The final address of the evening will be given by Rev. J. E. Skillington, pastor of the First Methodist Episcopal church, Altoona, Pa., an active member of the board of temperance, prohibition, and public morals. Reverend Skillington's subject will be "The Church On the Firing Line."

The annual luncheon for retired ministers and their wives will be held at Hale Memorial church at 12:45 o'clock Thursday afternoon. The conference will open Thursday with a devotional address by Bishop Hughes at 8:30 o'clock in the morning.

Mrs. Mary Camphor, well-known Negro woman educator, will be one of the principal speakers in the Thursday afternoon session.

#### Bishop Attacks Smith

The wet and dry issue which was touched on last night in Bishop Hughes' attack on Al Smith is expected to be brought into discussion tonight when Rev. J. E. Skillington of Altoona, Pa., a member of the Methodist board of temperance and public morals will speak on "The Church on the Firing Line." Senator Borah was scheduled to talk on "The Liquor Question" tomorrow night but he wired today that he would not be here. There has been a complete sell out of tickets for the Borah address.

Bishop Hughes in his address last night accused Governor Smith of voting "for saloons every time he could." He said, "this campaign seems to be a contest between the sidewalks of New York and the streets of West Branch, Iowa." His statements were greeted with applause.



# Methodism in Africa

**T**HE first foreign missionary of the Methodist Episcopal Church was Melville B. Cox, who sailed for Liberia, Africa. Four months after his arrival he had succumbed to the fevers of that land. His challenge, "Let a thousand perish before Africa be given up," was carried throughout the church in America, and new volunteers arose for Liberia and elsewhere in Africa. In 1833 five new missionaries sailed for Africa. Interest in Africa decreased following the Civil War, and it was not until the naming of William Taylor as Missionary Bishop for Africa in 1884 that the work of the Methodist Episcopal Church extended beyond the coast of Liberia; eight years later Bishop Taylor was succeeded by Bishop Joseph C. Hartzell, and the missions were organized into Conferences in the Congo, Liberia, Angola, Portuguese East Africa. To-day there are five Conferences of the church in Central and South Africa (exclusive of the North Africa Conferences).

Africa has a population of 136,000,000 living within an area of 11,500,000 square miles.

In the five Conferences of Central and South Africa, the Methodist Episcopal Church has 123 missionaries (101 serving under the Board of Foreign Missions; 22 under The Woman's Foreign Missionary Society).

There are 113 ordained national preachers and 547 unordained national preachers and exhorters serving Methodist churches; while 258 other nationals are serving as teachers, doctors, nurses, and in other capacities connected with mission institutions.

The membership of the church is 34,180, in addition to which 2,500 children are under instruction preparatory to being received into the membership. In 447 Sunday schools more than 30,000 pupils are enrolled. The Conferences own 191 church buildings.

About 25,000 boys and girls are enrolled in the day schools conducted by the Methodist Episcopal Church in these Conferences of Africa. Each Conference has a training school for the preparation of young men as pastors, teachers, and each has an agricultural station demonstrating to selected students and to the whole countryside the benefits of modern farming methods.

In 1927 the Methodists of Africa contributed the sum of \$53,000 for the carrying on of their own Christian activities.

SPOKANE, WASH

SEP 9 1928

## URGE NEGRO M. E. CHURCH UNION

Groups Should Get Together, Bishop Parks Declares—Announce Appointments.

Union of the negro Methodist churches and subordination of minor differences was urged by Bishop H. B. Parks, Oakland, Cal., presiding over the Puget sound conference of the African Methodist Episcopal church at yesterday's session of the Bethel M. E. church, Fifth and Pine.

The bishop declared, during a discussion of a church union, that the colored groups, especially of the west, should "get together on the real essentials of the work for Christ." He asserted that "they should get to know and understand each other."

Hearing of committee reports on finance, Sunday school work, Christian Endeavor, development and other subjects occupied most of the delegates' time yesterday morning and afternoon.

The Women's Might missionary society, the foreign field organization of the conference, held an election of officers, with Mrs. C. B. Clement, night president, presiding.

Last night the women's missionary delegates staged a pageant, "Christ in America," before the assembled conferences.

The program for today is Sunday school at 9:45, preaching at 11 o'clock by Bishop Parks, a memorial service at 3 o'clock and an evening sermon by the Rev. Dr. J. H. Wilson, editor of the new Western Christian Reporter.

After the evening service remaining business will be cleared up and resolutions and appointments read as the closing business of the conference.

ing address, the conference was organized by the election of officers, as follows: Rev. J. A. Hunter, secretary; Rev. J. F. Meredith, assistant secretary; Rev. J. B. Smith, private secretary to the bishop; Rev. J. A. King, statistician; Rev. H. D. Denson, agent for the Christian Index; Rev. J. S. Miller, reporter for the Christian Index.

The communion sermon was preached by Rev. T. H. Copeland, D. D., M. D., president of the superannuate preacher department of the C. M. E. church, whose subject was "The Gospel of the Kingdom."

## Around 200 Negro Church Workers Attend Conference

(Special to Daily News)

Statesville, Nov. 30.—Around 200 negro religious workers from all portions of North Carolina are in Statesville to attend the annual North Carolina conference of the Methodist Episcopal church, in session at the Stearns Temple church here. The conference is scheduled to continue through Sunday night. The conference is presided over by Bishop J. Arthur Hamlett, A. M., M. D., presiding bishop of the eighth district. Following the bishop's open-



Church-1928

M.E.

## PROBLEMS OF THE NEGRO CHURCH

CONFERENCES of the Methodist Episcopal, the Methodist Episcopal Zion and the African Methodist Episcopal Churches have just ended in Kansas City, St. Louis and Chicago. These conferences are to the Negro group what big political party conventions are to the public at large, for the reason that the Negro church is still the most important enterprise among Negroes as well as being the richest. Bishops have been elected after the usual strenuous campaigning and various church problems have been considered if not settled.

That the Negro church is an important and necessary institution goes without saying. To a large extent the Negro clergy are still the real leaders of the American Negroes. They wield great power and have contributed much to the advancement of our people. Criticism, much of it justifiable, has been leveled against the church of late, and happily it is having its influence. Never before has there been such a stock-taking and never before have important problems received so much sober consideration. The problems of democracy, supplying of more educated clergymen and improvement of church property have been faced frankly and discussed thoroughly. Out of all this recent ferment something good should come. The Negro needs the church and the church needs the Negro. How to bring the two closer together and more firmly cement their relations is the question of the day. There appears to be a sufficient amount of high-class leadership within the Negro church to achieve this end, but without more democracy in the control of church affairs this achievement will remain unattainable. Fortunately there is a strong movement in the direction of layman representation, and this augurs well for the future.

## AFRICANS WILL OPPOSE SUGGESTED NAME OF METHODIST MERGER

(By The Associated Negro Press.)

Chicago, May 21.—The proposed union of all Negro Methodists under the name of United Methodist Episcopal Church, which was endorsed at the general conference of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, which is in session at the Eighth Regiment Armory, will meet with the disapproval of the followers of African Methodism, I am almost positive that they in South Africa and West Indies, will resent the omission of the word 'African' from the name of one of the delegates from the South African district.

Mr. Nxumalo, who is an African chief and uncle of the king of Swaziland, in a statement following the action of the conference declared: "One of the reasons why the African Methodist Epis-

victorious, was led by Bishop A. J. Carey and Bishop W. A. Fountain, of Alabama.

**STAR**  
KANSAS CITY, MO.  
MAY 17 1928  
NEGROES FURNISH PROBLEM

The Proposed Union of Churches Hits a Snag.

Proposed union of the North and South Methodist churches has a snag in its course ahead to give advocates more than a little trouble. It is the snag offered by the Negro membership of the northern church.

The Negro issues—incorporated in a desire for definite stand by the general conference here on enforcement of the fourteenth and fifteenth amendments—cropped up today with belligerent persistence.

Methodists have been talking on prohibition so long that any conference report is little more than a carbon copy of previous utterances. So, the delegates were placidly indorsing the usual vigorous and familiar words.

Then up rose the fourteenth and fifteenth amendments. With so much being said about the sanctity of the eighteenth amendment, Ernest Lyon of Washington and F. H. Butler of Delaware, both representing Negro constituencies, wanted to know why not put in a good word for the enforcement of the two amendments which are supposed to give full franchise rights to Negroes.

This is the distressful and embarrassing ghost, which appears every now and then to raise the goose-flesh on the dries, especially those of the South. They have settled for themselves the question of the Negro franchise, but it has been done by methods which, when proposed for prohibition, excite in them hot and furious rages.

The Negro delegates in the Methodist conference do not expect much by way of immediate results from conjuring up this specter, but they enjoy the performance none the less.

It has wide and mysterious ramifications. Of all Methodists, the Negroes are least enthusiastic about the union of the two great Methodist churches in America. They suspect that under union what has happened to them in the state might happen in the church. And every such reminder that two constitutional amendments have been got around so effectively when it comes from Negro Methodists as a definite effect on Southern Methodist opinion, distinctly not conducive to organic union.

The subject, though it was ruled out of order today, got into the thought of the conference, which was what the Negro leaders wanted. When it came up regularly, a little later, they will

have a distinct advantage because of their persistence today.

What the conference will do is not easy to foretell, but it will be confronted by a genuine dilemma. Either it must speak so strongly against the denial in the South of the franchise to competent Negro citizens, and so disturb the feelings of the Southern Methodist church, or it must speak equivocally and mildly, and so wound the sensitive sensibilities of its 300,000 Negro members.

**Dr. Lorenzo H. King**  
Re-elected M. E. Editor

The closing of the Methodist Episcopal general conference here Tuesday saw the end of what was reputed to be a bitter fight within the ranks of Negro Methodism by the decisive re-election on the first ballot of Dr. Lorenzo H. King as editor of the Southwestern Christian Advocate. Dr. King, one of the foremost scholars of the race and one of the most respected churchmen in the confederation, was opposed by a group led by I. Garland Penn, who sought to dislodge him, it is claimed, because of his independence and unwillingness to take dictation from the so-called Negro leaders in the church.

## BISHOP JONES PRESIDES AT ME CONFERENCE

Body Passes Resolution Expressing Pleasure At His Skill During Session

Kansas City, Mo.—Bishop Robert E. Jones, of New Orleans, presided over the quadrennial general conference of the Methodist Episcopal Church here Thursday. It was the first time in church history that a Negro has presided at the assembly.

A resolution adopted by the conference reads:

"Whereas, Bishop Robert E. Jones presided at the sessions of the general conference this morning, it being the first time in the history of our church when a Negro has presided in our supreme legislative body and whereas his presidency was characterized by courtesy, impartiality and skill, resolved that we express to

him and to all his race our pleasure in this relationship, which we recognize as welcome evidence of a new and better day."

**NEWS**  
RICHMOND, VA.

APR 20 1928

## DENNY IS SPEAKER AT NEGRO CONCLAVE

Bishop Hamlet, Conference President, Also Appears on Program Here.

An address by Bishop Collins Denny, of the Methodist Episcopal church, South, was one of the features of the fifty-seventh session of the Washington and Philadelphia annual conference, which is meeting at Williams temple, Colored Methodist Episcopal church, this city.

An address was also made by Bishop J. Arthur Hamlet, president of the conference. Bishop Denny was accompanied by Dr. J. R. Laughton, chaplain of Randolph-Macon College, Ashland, and Dr. Clement, of the Tennessee conference, who is a special field representative of Paine College, Augusta.

This afternoon at 3 o'clock the missionary meeting will be conducted, and at 6 o'clock an informal forum will be conducted under the direction of Dr. C. H. Tobias. The missionary program will be presented at the Woman's Home M. S.

The devotional address Saturday will be delivered by Bishop J. Arthur Hamlet, and addresses also will be made by Dr. George E. Booker, Dr. Fred R. Chenault and Rev. H. D. Mollart, representing the Methodist Episcopal church, South.

The ordination of ministers will take place at 11:30 tomorrow morning, with a sermon by Bishop S. R. Williams, and at 3 o'clock Saturday the annual conference of the Laymen's League will be conducted.

The conference will close Sunday evening at 8 o'clock, with a sermon by Dr. W. M. Womack, of Louisville, Ky. Rev. G. E. Carter is pastor of Williams Temple, which is located at Nineteenth and Everett streets.



MAY 10 1928

## BURYING A DEAD ISSUE

Steps taken at the conference of the Methodist Episcopal church, now in session in Kansas City, to reopen the question of reuniting the Methodist Episcopal church and the Methodist Episcopal Church South constitute the most gratifying religious news that has developed in a quarter of a century of church evolution. The curious aspect of the situation is that leaders of both factions are anxious to bring about a union, but find it exceedingly difficult to adjust matters to fit that desire.

Intelligent churchmen, as well as intelligent laymen, know that the breach of 1844 which created the two churches was not due so much to slavery as to the fiery personality and natural leadership of Bishop James Osgood Andrew. By inheritance and by marriage, Bishop Andrew was a slaveholder. He refused to free his slaves, arguing that aside from his personal belief in slavery there was the humanitarian problem of what to do with the blacks, once they were freed. A schism resulted. Churches and conferences which wished to follow Bishop Andrew formed the church, South. Today, there is little difference between the two churches. The Methodist Episcopal Church North holds conferences as far south as Florida while the Methodist Episcopal Church South holds conferences as far north as Oregon. Some portions of the church South fear the greater power of the church, North, and there is some difference of opinion over the place of the Negro within the organization. These differences, however, are comparatively slight and might easily be settled by granting certain privileges to southern conferences which wish to maintain a white membership.

In any event, the determination of the conference to raise the question and do all within its power to bring about consolidation will meet with widespread approval.

The slavery issue is as dead as Bishop Andrew.  
WASHINGTON, D. C.

2,621 churches and 245,749 members in 1916, the Department of Commerce announced in a census report.

In the District of Columbia there were four churches with 1,012 members in 1926, and four churches with 840 members in 1916, the report states.

The total expenditures for 1926, as reported by 2,477 churches, amounted to \$2,428,234, including \$1,924,540 for current expenses and improvements, \$417,038 for benevolences, missions, etc., and \$86,656 not classified. The total expenditures reported by 2,613 churches in 1916 were \$1,736,692.

The value of church edifices (including furniture and equipment), as reported by 2,341 churches for 1926, was \$9,211,437, which may be compared with \$5,619,862 reported by 2,544 churches in 1916.

Of the 2,518 churches reporting in 1926 there were 567 located in urban territory (incorporated places of 2,500 inhabitants or more) and 1,951 were in rural areas. Of the total membership, 79,183 were in the urban churches and 123,530 in the rural churches, and of the total expenditures 553 urban churches reported \$1,191,659 and 1,919 rural churches \$1,236,575. The value of church property reported by 521 urban churches was \$5,791,115 and that

reported by 1,820 rural churches was \$3,420,322.

Sunday schools were reported by 2,351 churches of this denomination in 1926, with 15,766 officers and teachers and 103,522 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 18,890 and the number of scholars 167,880.

## RACE CHURCHMEN ON M. E. COMMITTEES

Bishop And Laymen Named To Quadrennial Bodies

KANSAS CITY, Mo., (PNS.) — The bishops of the Methodist Episcopal Church have met, following the adjournment of the General Conference, and have named members of the race upon the following important committees:

Bishop Robert E. Jones, New Orleans, La., and Dr. I. Garland Pen, Cincinnati, O., retain assignment on Commission on Unification, which will be known in the future as Commission on Inter-Denominational Relations. Associated with them are: Rev. B. F. Abbott, St. Louis, Mo., and Prof. T. R. Davis, Austin, Texas.

Bishops R. E. Jones and M. W. Clair, with Mrs. M. A. R. Camphor and Dr. Ernest Lyon are members of the commission on Memorial Celebration of Melville B. Cox, first missionary to Africa.

Rev. S. H. Swkeney, Columbus, Ohio, and Rev. J. B. F. Shaw, Meridian, Miss.; Prof. J. O. Morrison, Kansas City, Mo.; and J. C. Arnold, Atlanta, Ga., are on the Board of Foreign Missions.

On the Board of Home Missions and Extension are, Revs. H. W. Bartley, Jacksonville, Fla.; E. F. Scarborough, Winona, Miss.; and John A. Patton, Indianapolis, Ind.

On the Board of Education are, Bishop R. E. Jones, New Orleans, La.; David D. Jones, Greensboro, N. C.; and Dr. M. W. Dugan, Marshall, Texas.

On the University Senate are: Rev. R. N. Brooks, Atlanta, Ga.; Rev. L. B. McCoy, Holly Springs, Miss.

On the Board of Temperance, Prohibition and Public Morals is Rev. Ernest S. Williams, Baltimore, Md.

On the World Service Commission are: Rev. R. W. Winchester, Greensboro, N. C.; Rev. Stanley E. Grannum, Cleveland, O.; and Rev. M. K. McMillan, Dallas, Texas; and Messrs. S. J. McDonald, Sumter, S. C.; J. H. Lightner, Denver, Colo.; R. H. McAlister, New Orleans, La.

Dr. W. J. King, of Atlanta, is on the Commission on World Peace.

Commission on Sesqui Centennial of Organization of the Methodist Episcopal Church is, Dr. M. S. Davage, of Atlanta, Ga.

On the Federal Council of Churches of Christ in America are Bishops R. E. Jones and M. W. Clair; Rev. B. F. Abbott, St. Louis, Mo.; Rev. W. A. C. Hughes, Philadelphia; Rev. A. P. Shaw, Los Angeles, Calif.; Rev. C. S. Stanley, New Orleans, La.; Rev. R. G. Morris, Chattanooga, Tenn.; Rev. H. W. B. Wilson, Atlanta, Ga.; and S. J. McDonald, Sumter, S. C.

These committees meet twice a year. It will be seen that with the Negro, one-tenth of the church, he has been given very full recognition in quadrennial committee assignments.

## PLANS SCHOOL FOR PREACHERS IN GEORGIA

## Conspicuous Editorials

### SEGREGATION TWO WAYS

(Chicago Journal)

From the tenor of the southern press, the act of the Methodist Episcopal Church in calling a Negro bishop, Robert E. Jones, of New Orleans, to preside over a session of the general conference at Kansas City recently discouraged any hope of an early unification of the northern and southern branches of Methodism.

When, two years ago, an effort was made to merge these two bodies the southern Methodist church was assured that the plan of unification would preclude a Negro from ever presiding over a white convention or conference in the south or over a general conference of the united body, but as the northern church has double the membership of the southern, the latter was not willing to take the risk.

Bishop Jones is very properly held blameless in the matter. He is accredited a man of ability, and perhaps the leading churchman of his race in the south. He was called upon to preside in conformity with a rule of the church which also governs the southern Methodists, a rule under which the bishops preside in rotation over the general conference. But the incident, it is assumed, will only widen the breach between the two branches of the church for in the minds of the southern Methodists, it tends to confirm their fear of unification. They are as strongly in favor of segregation now as every they have been.

This particular incident seems to concern only the two branches of the Methodist Church, but an impending political event in Chicago gives it a wider interest and injects it into the realm of speculation. What will be that attitude and probable action of southern Methodist segregationists who may happen to be members of Congress when the Republicans of the first congressional district of Illinois send a Negro representative to Washington? There will be ever present the possibility that he may be called upon to preside over the committee of the whole.

Washington, D. C.—The Board of Missions of the Methodist Episcopal Church, South, through Dr. J. W. Perry, Secretary of the Home Department, has arranged in co-operation with the Colored Methodist Episcopal Church for a School for Pastors, to be conducted for ten days June 5th to June 14th at Paine College, Augusta, Georgia.

Among other features will be platform addresses each evening by outstanding leaders of the Negro race. Among others to speak upon this occasion are Bishops R. A. Carter and R. S. Williams of the C. M. E. Church, Dr. J. W. E. Bowen of the M. E. Church, together with a number of outstanding laymen of vari-

ous denominations.

Doctor Perry has requested Mr. S. W. Rutherford, Secretary-General-Manager of the National Benefit Life Insurance Company to speak on the evening of June 7, on "The Necessity and Benefit of Life Insurance." Mr. Rutherford has accepted the invitation, and will bring before the (Pastors of this important church, the salient facts regarding the general subject of life insurance, particularly as it relates to the economic and general development of the colored people of the United States.

## COLORED CHURCH SHOWS DECREASE

African Methodist Episcopalals  
Lose in Edifices and Members, Survey Says.

The Colored Methodist Episcopal Church in the United States in 1916 had 2,518 churches, with a membership of 202,713, as compared with



# SYNAGOGUE MAY BE OPENED HERE BY BLACK RABBI

Member Of Moorish Zion-  
ist Faith Plans School Of  
Languages Here

WELCOMED BY LOCAL  
JEWS AT TEMPLES

Believes Christ Lived;  
Doubts Virgin Birth

Baltimore, like New York, will soon have its own Synagogue over which a Rabbi of color will preside in the person of Rabbi Modiki, a member of the tribe of Juda and connected with Moorish Zionist faith, who arrived in the city this week.

The Rabbi was discovered by Arthur N. Stevens, manager of the Penn Studio and AFRO photographer, Saturday, when he found him conversing freely in Hebrew with the proprietor of a Jewish restaurant on Pennsylvania avenue.

The Rabbi, who up until recently, was the head of the Moorish Zionist Church of the State of New York, is a master of six languages and is familiar with the forgotten lore and histories of the Egyptians and Hebrews.

## Born In Egypt

The Rabbi, who claims to be a Jew of the highest rank, in spite of his ebony skin, was born in Alexander, Egypt, and has studied in Manchester, England, and taught in many foreign countries, including the Argentine Republic.

AFRO reporters found him perfectly at home in the dining room in the rear of an orchard street grocery store a few doors from his place of abode, where he was an honored guest at a Yiddish repast.

## BLACK RABBI HERE



Rabbi Modiki, of the Moorish Zionist Temple of the State of New York, who is in Baltimore, preparatory to opening a school of language. He is a native of Alexandria, Egypt, and has been in America 20 years. He speaks six languages.

—Penn Studio.

He is welcomed into the homes of local Hebrews who marvel at his unusual knowledge of Jerusalem and the old country. He is besieged with invitations to come and dine and teach.

## Visits Local Temples

Rabbi Modiki was welcomed with open arms in the Jewish colony located around lower Baltimore street and vicinity and has already given two lectures in their temples. He lectures in Hebrew throughout and admits that much of his drawing power lies in the fact that one so versed in the Hebrew language and religious rites yet unmistakably a Negro is a novelty to this section.

He has been pledged support in any undertaking he starts here.

## Not A Nationality

Although he himself is a natural born Jew, Rabbi Modiki declares that Judaism is not confined to any particular nationality, but is merely a religion, like Mohammedanism or Christianity. It is erroneous, he declares, to think that people have to be Hebrews to embrace the Jewish religion. Many, have been converted into his sect in New York and Chicago, he declared.

## Thinks Christ Lived

Contrary to common belief, Rabbi Modiki declared that he and his followers believed that Christ actually lived.

Christ, he says, is the exemplifi-

cation of the mind of God reflected by a mortal.

He does not, however, believe in virgin birth because he does not think that God would command man and woman to go multiply and then interfere with that command by making a special dispensation in the case of Christ.

If Christ was the son of God, He became so after a natural development because of his close communion and unselfish, wholehearted desire to do the will of His father.

## Every Man a Son of God

Every man, he says, is a son of God and holds the same relationship that Christ held, only Christ, by completely resigning himself, became a chosen son and was endowed with more power than others are entrusted with. In every family, he says, there is one son closer to the father than the others.

## Plans School Here

Rabbi Modiki plans to open a school here for the teaching of Hebrew and other languages.

The difference between Judaism and Christianity, he avers, is that the latter stresses preparation to die while the former teaches how to live.

In our churches, he says, we are taught religion only while in the Synagogue both religion and business are taught. That is the reason Jews make rapid strides in that field.

In his school, the Rabbi says, he hopes to instill into Negro youth the principals and psychology of Hebrew business, which have been kept racial secrets from the world for centuries.

## To Appear at AFRO Club

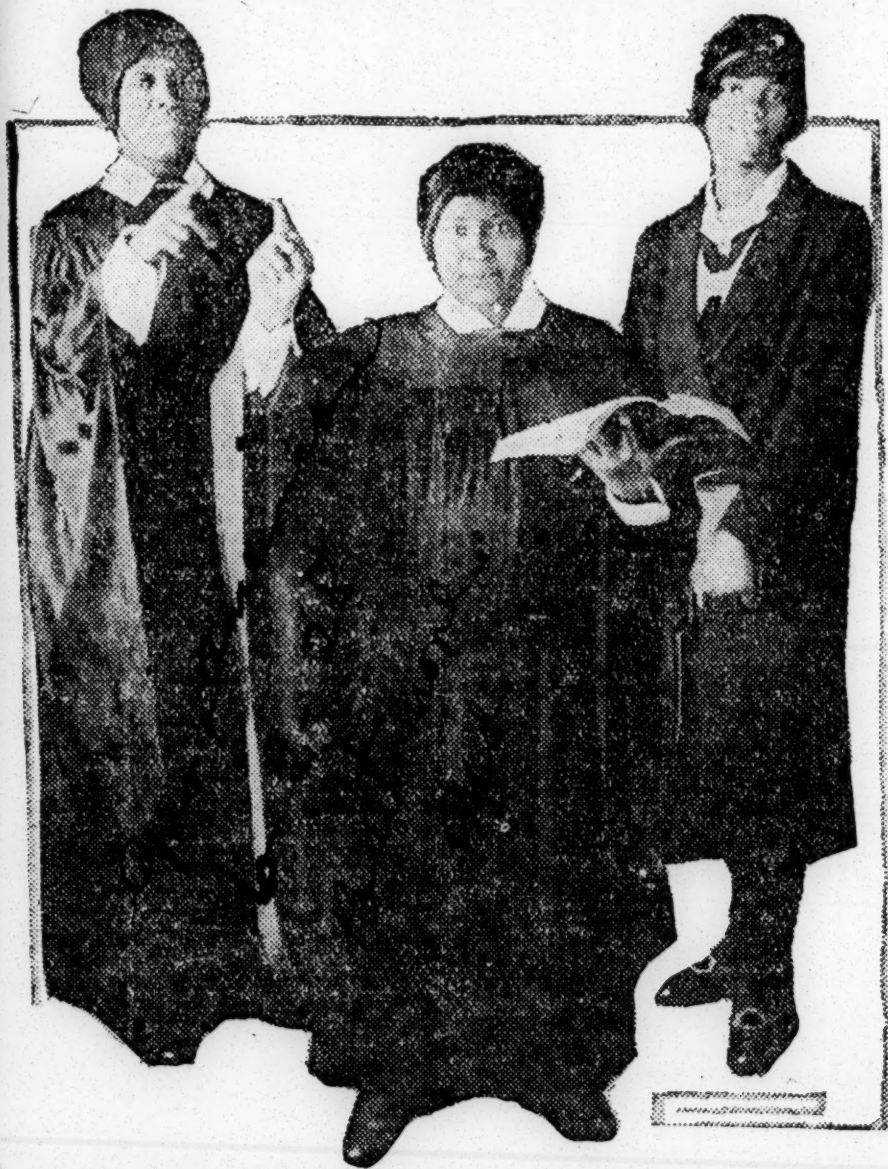
Rabbi Modiki will speak to the employees of the AFRO-AMERICAN at the regular Saturday club this week.



Church - 1928

## Bishop, Pastor And Deacon

Mt. Sinai Holy Church.



Men are relegated to the background in the Mt. Sinai Holy Church which met in convention at the Mt. Olive Holy Temple here last week. They are from left to right Deacon Elmira Jefferies, Bishop Robinson and Miss Louise Zeigler, 18 year old, evangelist. Penn Studio.



Church - 1928

# Afro-American Presbyterian Council in Annual Session

(Photo on Picture Page)  
By CLEVELAND G. ALLEN

New York, N. Y., Oct. 19.—The 33d annual session of the Afro-American council of the Presbyterian church, made up of prominent clergymen and laymen of the church, was held at the St. James Presbyterian church from Oct. 11 to 14. The session was one of the most notable held in the history of the council, and during its four-day session vital matters pertaining to the growth of the church as it relates to world-wide Christian tasks for Afro-Americans were discussed. "The council devoted greater interest in evangelism, urged that the church take a more sympathetic attitude toward the problems of youth, and went down on record as being in favor of the women of the church having a large share in the work of the council. For the first time in the history of the council a woman was elected vice president, and women were added to the executive committee.

St. James Presbyterian church, of which Rev. Dr. William L. Imes is the pastor, amply provided for the comfort of the delegates. The council was attended by over 120 delegates, from every section of the country, and representing over 68 churches with a membership of over 11,000. It opened on Thursday afternoon with a devotional service led by Rev. J. E. Harper of Brooklyn. The devotional theme was "What Are Our World-Wide Tasks." He said that it could be summed up in four words: Truth, assurance, sincerity and knowledge. The council was then formally organized with the election of officers and other routine business. Rev. Milton Thompson, retiring president, presided.

The session on Thursday evening began with an address on the devotional theme, "The Church and Her World-Wide Task," by Rev. C. H. Trusty of Elizabeth, N. J. Music was furnished by the St. James choir, under the direction of Dr. Melville Charlton. The council was formally welcomed to the city. Addresses of welcome on behalf of the St. James Presbyterian church were made by Miss Carrie King, Mrs. Cora Stitt, James E. Drake and Elder J. H. Stockton. Dr. George E. Haynes of the Federal Council of Churches in his address of welcome said that the federal council represented over 28 Protestant churches with a membership of over 20,000,000. Rev. Dr. A. C. Garner extended the welcome on behalf of the Interdenominational preachers' meeting. Letters of regrets were read from Rev. William B. Miller and Dr. S. Parks Cadman, president of the Federal Council of Churches.

The convention opened on Friday morning with Rev. Samuel A. Brown of Cincinnati, Ohio, leading the devotions. His topic was the "Pastor and World-Wide Task." There was a symposium on "The Christian Man at Work," led by Rev. Charles S. Men

Freeman of Jersey City. The subject from the standpoint was discussed by J. L. Whitener of St. James Presbyterian church, and from the standpoint of the community by R. T. Williams of Princeton, N. J. Rev. Dr. John W. Lee made an address on "The Presbyterian Church's Part in World-Wide Task." Reports were made on religious education by Rev. H. B. Taylor of Washington, D. C.; social service by Rev. C. B. Allen of Pittsburgh, Pa., and evangelism by Rev. Benjamin Glasco.

## Women Discussed

The afternoon session on Friday had to do with a discussion on the part of women in the work of the church. Mrs. L. B. Ellerson of Newark, N. J., presided. The devotions were led by Mrs. Mae Harris of Englewood, N. J., who spoke on "World-Wide Tasks for Women." Mrs. Harris emphasized the part that women can play in the work of the church. A report of the work that the women were doing among the young people of the church, through the Sunday school, Christian Endeavor societies and other agencies. Reports were made from 30 churches. The report of the stewardship committee was led by Mrs. Elizabeth Freeman of Philadelphia. Addresses on various phases of this subject were made by Leon J. Dubois, who spoke on "Stewardship of Our Times," J. Gordon Baugh of Germantown, who spoke on "Stewardship of Our Money," and Mrs. Milton Thompson of Detroit, Mich.

One of the features of the session on Friday afternoon was the report of the state of country by Rev. L. B. Ellerson of Newark, N. J. The report called attention to the higher educational standards in colleges, and said that more interest was taken in education than before. It deplored the spread of crime in America, and the disregard for law and order, so prevalent in this country. The session on Friday evening began with the devotions led by Rev. E. A. Mitchell of Hillburn, N. Y., who spoke on "World-Wide Tasks for Men."

The report of the committee on church extension was made by Rev. A. E. Bennett of Princeton, N. J., and on "Church Advancement" by Mrs. Hester Lee of Philadelphia, Pa. The statistical report was made by Rev. J. T. Colbert of Baltimore, Md. He said that there were 68 churches in the council with a membership of over 11,000. St. James Presbyterian church with a membership of 1,332 is the largest in the council. The report said that the Presbyterian church was over 100 years old and had 50,000 members of the Race.

The outstanding features of the evening session was the address of Rev. William Hallock Johnson, president of Lincoln university. He spoke on "World-Wide Task for College Men Today." Dr. Johnson told of the

growth of higher education in America. He said that 25 years ago, "We had to beat the brush to have students come to Lincoln, but now we have to put up the bars to keep them away." You have a better chance in life to succeed with a college education, said Dr. Johnson. He urged the parents present to keep their children in school for their own advantage. He said that there are over 1,000,000 students in American colleges. Dr. Johnson said that in acquiring our education we must be careful against the dangers of becoming overspecialized and material. After the address a resolution was presented asking the council indorsement of the \$250,000 endowment drive of Lincoln university. The council went down on record as being in favor of the movement.

## Banquet Served

At the close of the evening session a banquet was served to the delegates in the lecture room of the church. The session at Saturday morning had to do with a discussion on the work of the youth in the church. The devotional hour was conducted by Rev. H. A. Onque of Newark, N. J., who spoke on the theme, "Youth and World-Wide Tasks." The report of the committee on young people's work was led by Mrs. George Evans of Philadelphia. There were interesting reports on the part that the youth was taking in the work of the Presbyterian church. There was a discussion on "How to Increase the Congregation and Hold It," led by Elder C. T. Gaillard of Atlantic City, N. J.

The executive committee in its report recommended that four of the 10 members of the committee be women. The feature of the afternoon session was a sightseeing tour to places of interest, which included a trip to Chinatown. The delegates visited the Schomburg collection in the W. 135th St. library, and had supper at the Y. M. C. A. An athletic exhibition was given in the Y. M. C. A. gymnasium. The session on Sunday was the crowning day of the council. It began with a visitation of the department of the church school. The work of the school was explained by Elder John L. Stockton and Elder Charles C. Davis.

At the morning service Rev. J. Vance Melvor, president of the council, preached. Others who participated in the service were Revs. E. W. Carpenter of Long Island, N. Y.; W. R. Rutledge and C. Lee Jefferson of Cleveland, Ohio. In the afternoon a women's mass meeting was held. Mrs. Mae Harris presided. Music was rendered by the choir of Rendall Memorial Presbyterian church. Addresses were made by Mesdames Gladys W. Fairly of Washington, D. C.; Daisy Lodes Brabham of Paterson, N. J., and Thomas Amos of Hillburn, N. Y. Musical and literary numbers were given by Mrs. J. Vance Melvor, Mrs. Emma Gover and Mrs. Gabrielle B. Drake of Washington, D. C. Mrs. William Haskins made an address on "The Women's Bible Class."

At the Christian Endeavor hour an educational pageant entitled "They Come" was presented. It was under the direction of the young people's work committee of the council. A young people's symposium was conducted on "Youths Part in the World-Wide Task." The council closed with the celebration of the

holy communion, in which members of the council participated. The office of the holy communion was rendered by the choir of the St. James Presbyterian church. Those who officiated at the observance of the communion were Rev. J. Vance Melvor, Rev. Thomas J. H. Harris, executive secretary of the council; Rev. Dr. William L. Imes, pastor of St. James Presbyterian church; Rev. C. L. Butler of New York and Rev. W. R. Lawton of Brooklyn, former pastors of St. James, and Rev. G. S. Stark of Brooklyn.

A large gathering was present at the Sunday sessions as well as the other meetings of the council. The officers elected were Rev. J. Vance Melvor, president; Mrs. L. Butler of Harrisburg, Pa., and Rev. Leonidas Coleman, temporary clerk. Members of the executive committee are Revs. W. L. Imes, Augustus Bennett, Mrs. L. B. Ellerson, Mrs. George Evans and Rev. Charles S. Freeman, treasurer.

# THE CHURCH LOOKS AT THE NEW NEGRO

By Miss Marjorie E. Wellborn Smith

Assistant Secretary, Division of Missions for Colored People,  
Board of National Missions.

(From The Presbyterian Magazine for November)

There is a New Negro. He is marked by the following characteristics to a greater or less degree. He has taken a new lease on life and is bubbling with creative vitality. The future is potent with opportunity as he rises in the dawn of a new day. He has developed a decided sense of racial consciousness and pride—a pride based on accurate knowledge of the achievements of the Negro. He is no longer overwhelmed by a feeling of inferiority. The Negro has freedom of soul, self-control, independence, confidence, pride, assurance, belief, hope courage. The New Negro is intense and earnest. His restless energies are being turned into positive, creative channels. His records of success have given him a new joy in work.

They are challenged by the thought that they are the makers of the future for their race. They are earning, not begging, justice, fair play and freedom, in fact as well as in word. They are not only more independent in thought than they formerly were, but are more independent in the expression of that thought in word and deed. They are making the most of opportunities for broader development, of opportunities for wider fields of expression, of opportunities to share to a greater degree in the aesthetic and cultural phases of life, and, of course, of opportunities for greater economic security and better labor conditions. Not a few are awake to the great opportunities to spread the Gospel of Christ among their own people, both here and in Africa. The New Negro has entered actively into the realm of wholesome mental play. The progressive Negroes are definitely arranged in schools of opposing thought which sometimes take on bitter and sour aspects, but as a rule they co-operate



with one another and with those members of the white race who are sympathetic for their cause. While the New Negro is stirred emotionally by the sense of opportunity he is more given to reasoning than he formerly was. He is more and more clamping the lid of rational control on spontaneous abandon to feelings. Mentally he is becoming more logical, more constructive, more scientific and more cautious. His powers for originality in music, native creative ability and innate dance, poetry and drama are being directed by thought instead of being left entirely to the play of the emotions. The works of art of the modern Negro show a decided tendency to develop the elemental creative sparks into logical patterns of law and order. The same change of attitude as seen in the arts is seen in the religion of the Negro. He is turning from the purely emotional forms of religion to the more thoughtful types of religious expression.

While it is true that it is the youth of the colored race that has, for the most part, felt this new freedom, the New Negro is not necessarily young chronologically. In fact, the leaders of the New Negro are, for the most part, men and women in the prime of life, while one of the most genuine New Negroes, Miss Lucy Laney, is a woman far beyond the realm of middle age. The New Negro is a persistent worker with a practical abstract vision toward which he is wholeheartedly bending every means to realize the concrete actuality. The frank facing of problems confronting the Negro today brings about a multitude of varying complex reactions. We have the more radical and the more conservative temperaments to deal with and we have the many who fall in between these extremes. We find those whose big concern is justice in the laboring world; those whose big concern is education, and those whose big concern is self-expression. We find those whom we expect him to re- member what he owes society of service. In the modern Negro church colored youth not only finds an avenue for emotional and spiritual expression but an opportunity for greater Christian service and growth. One of the most encouraging phases in the development of the New Negro is seen in his growing interest in Christianizing the Africans. One is deeply stirred by the sterling character and genuine faith which turns these New Negroes, just on the brink of material prosperity back to the primitive jungle to free their people from prisons of the soul. It is a great test of character to be able to turn from such worldly opportunities which has been so long denied them, in order to lead a life of service. That the New Negro in the Church is aware of the radicalures that beset its modern youth is evident in this stirring final verse of the Negro National Anthem, written by James Weldon Johnson, one of the most outstanding and versatile New Negroes of the day.

God of our weary wears,  
God of our silent tears,  
Thou who hast brought us thus far on our way.  
Thou who hast by Thy might,  
Led us into the light,  
Keep us forever in the path we pray,  
Lest our feet stray from the places, our God, where we met Thee,  
Lest our hearts, drunk with the wine of the world, we forget Thee.  
Shadowed beneath Thy hand,  
May we forever stand,  
True to our God,  
True to our native land."

With such a point of view as the theme of their national song and with a large majority of the New Negroes constantly nourishing their youth with such deals, both in school and in church, as a whole the Church is becoming an effective social institution for the development of the New Negro. The fact that his ancestors were forced to do more than their share of work in the world does not excuse him. The Church expects the Negro to make progress in the future as he has in the past by absorbing more of the spirit of Christ and by behaving in a more Christlike manner. Christianity has been extremely practical for the Negro from the standpoint of material progress alone. As the Society grows more and more complex it will be seen to be the only practical means whereby the Negro can be assured of cre- ating and maintaining high standards of living. The Church expects the Negro to nourish high ideals and to maintain ethical forms of society. If a pacific harmony is to be worked out in the relation of races, it is the Christian Negro who must pave the way. The new Negro outside the Church with his extreme radicalism tends to arouse the bitterness, antipathy and hostility of all. The destructive method of achieving one's purpose seems to be creative in only one way and that is in creating enemies. Members of the white race, however, whether Christian or not, whether friends of the Negro or enemy, find the solution for amicable relations with the New Negro of the Church feasible because of the type of character genuine Christianity yields. The Church serves as a sanctifying ballast to keep man from running wild. It serves as a check on freedom which will prevent it from degenerating into license. The modern Negro church under the guidance of New Negroes is becoming an effective social institution for the development of the New Negro.



Church-1928.

# NEW YORK TIMES MAY 31 1928 PRESBYTERIAN PLEA URGES RACIAL AMITY

Assembly Votes "Good-Will" to  
Negro Delegates in Lieu of  
Joint Banquet in Tulsa.

## EXTOLS MISSIONS IN CHINA

General Body of Church Adopts  
Reports, Concludes Sessions With  
Memorial Day Service.

TULSA, Okla., May 30 (P).—After voting an expression of good-will toward negro delegates and recording its sympathy "with racial and political minorities whose political and religious rights are denied," the 140th General Assembly of the Presbyterian Church adjourned here today. The assembly will meet next year in St. Paul, Minn.

Barren of major issues, all of which had been disposed of in previous sessions, the final meeting was devoted to approving the annual report of the Board of Foreign Missions, to Memorial Day ceremonies and the adoption of a report of a special committee asserting toward negro delegates a "feeling of inter-racial good-will and understanding."

The latter report was provoked by the abandonment of the annual good-will banquet, which it is customary to give in connection with the Assembly meetings, the delegates deciding that in Tulsa it would be inadvisable for negroes and white persons to dine together.

The Assembly went on record as seeking "ways to bear testimony to the fundamental unity of humanity and to practice Christian brotherhood."

In approving the report of the Standing Committee on Foreign Missions, the body affirmed "again its conviction that the right of religious liberty is a universal human right and that the principle of freedom of conscience should be recognized as a valid principle for all men everywhere." The report pleaded "for such relations and agreements among nations as shall assure international justice and good-will."

## Chinese Christians Also Praised.

In connection with Chinese missionary work, the Assembly recorded its admiration "for the people who, in the terrible scenes of war and massacre, shielded our missionaries and at the risk of their own lives and property gave eloquent testimony of their love and appreciation of mission workers in their country and of their truly remarkable valuation of the missionary movement."

A report of the Committee on Theological Seminaries recommended prior consideration for claims of Presbyterian students for scholarships and aid, discouraging the enrollment of students from other denominations.

In connection with the Memorial Day services the Assembly adopted a committee report designating Armistice Day, Nov. 11, 1928, a special day of prayer for world-wide revival of true religion.

In its week of work, the Assembly dealt with proposals for unification with other churches, submitted to the presbyteries for approval an amendment to the Church law recognizing infidelity as the only ground for divorce, deferred for another year at least a decision on the controversy over the administration of the Princeton Theological Seminary and adopted resolutions petitioning the national political parties to nominate dry candidates.

A proposal for participation in a conference in New York in June looking toward a merger of the Presbyterian, Universalist, Christian and Congregationalist churches was rejected, and the Assembly referred to a committee a unification overture from the General Assembly of the Methodist Episcopal Church.

Dyersburg, Tenn., Gazette  
Tuesday, May 22, 1928  
CUMBERLAND PRESBYTERIAN  
NEGRO ASSEMBLY HERE

The general assembly of the colored Cumberland Presbyterian Church held its fifty-fourth session, with the negro C. P. Church here.

The Rev. A. N. McCutchin, Providence, Ky., moderator; the Rev. A. W. Macks, Huntsville, Ala., vice-moderator.

Twenty-nine Presbyteries represented. The Woman's Board of Missions held its annual session here also.

The board of ministerial relief made a good report, showing that the board is caring for two aged ministers and making progress in an effort to raise money for the purpose of building a home for old ministers.

## CONSTITUTION

ATLANTA, GA.  
MAY 18 1928  
COLORED WOMEN'S  
CONFERENCE OPENS  
HERE ON JUNE 9

The eighth annual conference for colored women will be held June 9-16 at Spellman college under the direction of the Presbyterian women's auxiliary of the synod of Georgia.

This is one of 13 such conferences to be held in as many states this summer. A daily schedule of studies will include Bible, daily vacation Bible school, Sunday school methods, playground demonstration, sewing, cooking and nursing.

## MIXED DINNER IS CALLED OFF AT TULSA, OKLA.

Tulsa, Okla.—A racial problem, which arose to prevent the annual goodfellowship dinner of the delegates to the General Assembly of the Presbyterian Church in the United States cropped up in the assembly.

The goodfellowship dinner was abandoned Saturday in the belief that it would have been inadvisable for Negro and white delegates to dine together in this city.

## NEGRO WOMEN TO BE TAUGHT

Presbyterian Women Open  
Conference Tonight.

A Bible conference for negro women of Knoxville is to open at 7:30 tonight at Knoxville college and continue thru June 9. The conference is conducted by the women's auxiliary of the Synod of Appalachia Presbyterian church, U. S.

Mrs. F. B. Kegley is president of the synod and Mrs. John L. Callaway chairman of the program committee.

Presbyterian

Dr. J. Kelly Giffin, president of Knoxville college, will address the preliminary session tonight.

Tomorrow Sunday school and church hours at 9 and 10:30 a. m. will be held. Dr. S. M. Glasgow will speak at a vesper service at 6:30 and the Rev. E. L. McClurkan at 7:30.

Regular study will begin Monday and continue thru Friday. Sunday school work, health talks and Bible study will occupy each day. The following will assist in the program: Mrs. Nannie Henry, Mrs. Charles A. Gillespie, Mrs. Gerald Stuart, the Rev. J. Howard Scott, Mrs. E. A. Schettler, Mrs. J. G. Hollis, the Rev. E. M. Seymore, Mrs. R. E. McEver, Mrs. Charles E. Waite Jr., Mrs. Frank Flenniken, Miss Elizabeth Moreland, the Rev. Cecil Lang, Miss Annie Doty, Mrs. F. B. Kegley, Mrs. N. W. Kuykendall.

Monday and Tuesday basketry will be taught by Mrs. A. J. Denton. The Rev. J. C. Sherrill will speak Monday night on mission work in Africa.

OKLAHOMA CY., OKLA.

## CHURCH TELLS NEGROES GOOD WILL OFFERED

Annual Banquet Cancelled  
To Avoid Ill Feeling In  
Southern Town.

TULSA, Okla., May 30.—(P)—Concentrating the programs of two sessions, the 140th general assembly of the Presbyterian church adjourned here Wednesday, after a week of discussion of the problems confronting the church. The next assembly will be in St. Paul, Minn.

Barren of major issues, all of which had been disposed of in previous sessions, the final meeting was devoted to the discussion and adoption of the annual report of the board of foreign missions, Memorial day ceremonies and the adoption of a report of a special committee asserting toward negro delegates a "feeling of inter-racial good will and understanding."

Good Will Banquet Cancelled  
The committee report was revoked by the abandonment of the annual good will banquet, which it is cus-

tomary to give in connection with the assembly meetings, the delegates deciding that, in Tulsa, it would be inadvisable for negroes and white persons to dine together.

The adoption placed the assembly on record as seeking "always to bear testimony to the fundamental unity of humanity and to practice Christian brotherhood."

"It believes," the report added, "that the solution of this as of all acute problems of social life lies in the application of the gospel which is its whole measure."

Liberty Held Universal Right.

By the adoption of the report of the standing committee on foreign missions, the assembly, in the words of the report, affirmed "again its conviction that the right of religious liberty is a universal human right and that the principle of freedom of conscience should be recognized as a valid principle for all men everywhere."

It also expressed sympathy "with racial and political minorities whose political and religious rights are denied," and pleaded "for such relations and agreements among nations as shall assure international justice and good will."

The assembly also declared in connection with Chinese missionary work, its admiration for the "people who in the terrible scenes of war and massacre, shielded our missionaries and at the risk of their own lives and property, gave eloquent testimony of their love and appreciation of mission workers in their country and of their truly remarkable valuation of the missionary movement."

Great Movement Is Needed.

"The committee," the report stated, "is convinced that the present is no hour merely to mark time in our missionary work in China but that there should be a great forward movement into unoccupied fields and unevangelized classes of society."

A report of the committee on the theological seminaries, recommending prior consideration for claims of Presbyterian students, for scholarships and aid and discouraging the enrollment of students from other denominations.

In its week of church business, the assembly dealt with proposals of unification with other churches, amendments of the church law to recognize only infidelity as the only ground recognized by the church for divorce, deferred for another year at least a decision of the Princeton theological seminary controversy, which in part was attributed to a fundamentalist-modernist cleavage in the church and adopted resolutions petitioning national political conventions to nominate dry candidates.

Church Union Plan Spurned.

The assembly rejected a proposal for participation at New York in June in a conference for negotiations looking toward a merger of the Presbyterian, Universalist, Christian

and Congregationalist churches, and referred to a committee an overture from the Kansas City national Methodist Episcopal church for an amalgamation with the Presbyterian denomination.



## PROTEST JIM CROW IN PRESBYTERIAN BODY

Segregation At General As-  
sembly Causes Resolution  
By Commission

### PUBLIC MEETINGS

Section In Gallery Set Aside  
For Group

TULSA, Okla. — Vigorous protest against segregation was voiced in a resolution adopted by the General Assembly of the Presbyterian Church in session here.

The resolution was offered when the local committee set aside a section of the gallery in the auditorium for colored attendants. While the commissioners sent to the Assembly as delegates are seated by Presbyteries and voting sections without discrimination, all other colored visitors attending the meetings have been required to go to the gallery.

#### Protest Made

To this arrangement all of the race commissioners as well as a number of the whites protested and the resolution was offered by Commissioner William Lloyd Imes, of New York City.

In a letter published in the AFRO-AMERICAN this week, Dr. Francis J. Grimke, of Washington, D. C., severely scored the action of his church in segregating the group.

According to George B. Murphy, who was sent as a delegate from Madison Street Presbyterian Church, Baltimore, last year, to the assembly which met in Los Angeles, Cal., there was no segregation at that meeting.

### ASSEMBLY EXPRESSES GOOD WILL TOWARD THE NEGRO.

The daily papers of May 31st carried this item:

"Tulsa, Okla., May 30.—(AP)—After voting an expression of good will toward Negro delegates and recording its sympathy with 'racial and political minorities whose political and religious rights are denied,' the 140th General Assembly of the Presbyterian Church adjourned here today. The Assembly will meet next year at St. Paul, Minn. *Charlotte NC*

The full report of the Assem-

## A CHRISTIAN EXAMPLE

THE PRESBYTERIAN CHURCH, in its seven-day conference at Tulsa, Oklahoma, lived up to its high record for justice and courage. Tulsa teems with race prejudice; it was the scene of the anti-Negro oil riots. Because of local prejudice and the objections of Southern delegates the Negro delegates were forced to sit apart from the white delegates at the conference and the annual good fellowship dinner was called off. The Presbyterian Church then gave its official opinion in a special report, the calm nobility of which is an example that should be followed by every denomination calling itself Christian.

"THE PRESBYTERIAN CHURCH," the report reads, "seeks always to bear testimony to the fundamental unity of humanity and to practice Christian brotherhood. It believes that the solution of this, as of all acute problems of social life, lies in the application of the Gospel, which is its sole message. The General Assembly expresses the assurance that in due time one of its meetings may be held in the bounds of one of the synods within which both races are strongly represented, both of whom may share in its entertainment, and it is prepared at any time to receive the counsel of national missions to this effect."

LONG BEFORE THE CIVIL WAR the Presbyterian Church was so active in its agitation against slavery that the Southern members broke away and formed a separate conference, which still exists. It favored higher education for Negroes, even sending some of them to Princeton University, which after the Civil War became virulently anti-Negro. So there is nothing new in its latest assertion of its principles. The Congregational Church has a similar record and now has a Negro Moderator in New York.

bly proceedings has not reached us, but we do not think that in any of its acts it showed a finer spirit than in this. The heart of the great Presbyterian Church is all right. When the Churches set themselves against racial injustices, whether economic, social or political, these evils will go.

## NEWS RICHMOND, VA.

JUN 26 1928

## PLAN CONFERENCE FOR NEGRO WOMEN

Meetings to Be Held at Normal and Industrial Institute, Petersburg.

From June 20 to July 6, there will be held at the Normal and Industrial Institute, Petersburg, Va., a conference for Negro women, which will include daily lessons in Bible, health talks by the state board, home economics by a representative for V. P. I., playground activities, sewing, and daily addresses by some of the best minds of both races.

This conference is under the auspices of the auxiliary of the Synod of Virginia of the Presbyterian church, though women from all denominations will be welcomed. Some of the speakers are Dr. J. H. Dillard, Rev. J. A. MacLean, Florence Young, Mrs. C. R. Vaughan, Mrs. R. I. Roop, Dr. J. M. Gandy, Mrs. Janie Porter Barrett, Mrs. Ora Brown Stokes, Rev. A. A. Hector and others. Mrs. T. A. Cary and Carrie Lee Campbell, are the committeemen in charge.

### GAZETTE

*Oakland ME*  
JUN 14 1928

The New York delegates to the general assembly of Presbyterian churches, held last month in Tulsa, ran up against the color line and are now voicing their indignation over the Jim Crow laws. The Negro delegates, they discovered, had to sit in seats by themselves. The annual good-will dinner had to be omitted because the hotels refused to entertain the colored delegates. "The men," declared Elder Layburn, one of the New York delegates, "were compelled to live in the section called Niggertown; such behavior on the part of our Southern hosts is a disgrace to the country." Our Presbyterian friends encountered what every Northern visitor discovers when he adventures into the South. President Cleveland's historic allu-

sion to "a condition, not a theory," is most apposite to this situation. Northerners view the color question from the angle of theory. The South, facing a condition, feels that it does the best it can with it.



Church-1928

# THE AFRO-AMERICAN PRESBYTERIAN

## COUNCIL

*Afro American Presbyterian*

THE THIRTY-FOURTH ANNUAL MEETING, OCTOBER 11-14

1928. AT ST. JAMES PRESBYTERIAN CHURCH,

*Charlotte, N.C.*

By Rev. Thos. J. B. Harris, D. D., Executive Secretary

*10-25-28*

The thirty-fourth annual meeting of the Afro-American Presbyterian Council, which convened at the St. James Presbyterian church, St. Nicholas Avenue at 141st Street, was unique in many respects and established a precedent in the annals of its history.

The council was called to order, after a period of devotion led by the Rev. J. E. Harper, Brooklyn, N. Y., by the retiring President, Rev. Milton Thompson, Detroit, Mich., at 2:30 p. m. After the roll call and minutes Council proceeded to the election of officers which resulted as follows: the Rev. Vance McIver, Englewood, N. J., was chosen President; Mrs. Lula P. Butler, Harrisburg, Pa., Vice President; Rev. Leonidas T. Coleman, Recording Secretary; the Rev. Chas. S. Freeman, D. D., Treasurer. Revs. Wm. Lloyd Imes, A. M., A. E. Bennett and Mrs. Geo. J. Evans and Mrs. L. B. Ellerson were chosen as members of the Executive Committee. When the work of organization was completed the Committee on Arrangements reported and made known some of the very splendid things the entering church had in store for the Council.

Thursday evening service was opened by a period of devotion led by Dr. Chas. H. Trusty, Elizabeth, N. J. Greetings were rendered to religious bodies. Response on behalf of the Council was made by Rev. Thomas H. Amos, D. D., Hillburn, N. Y. The opening sermon was delivered by Rev. Mil-

mon was delivered by Rev. Milton Thompson, retiring President. The message was forceful, instructive and helpful.

Friday's session was opened in the morning with devotions led by the Rev. S. A. Browne, Cincinnati, Ohio. Then followed the

scheduled reports of the different phases of the church's work. The report on Men's Work was led by the chairman, Dr. Chas. S. Freeman, Jersey City, N. J. This report was supplemented by papers read by Mr. J. Lamar Whitener, New York City and R. T. Williams, Princeton, N. J.

Dr. John Lee, Field Missionary, addressed the Council on the theme, "World-Wide Tasks—The Presbyterian Church's Part."

The report on Religious Education was made by Mrs. Mary D. Griggs, Atlantic City, N. J., and Mrs. J. Vance McIver, Englewood, N. J.

The report on Social Service was made by the Rev. C. B. Allen, Pittsburgh, Pa., chairman; and Mrs. Daisy L. Brabham, Paterson, N. J., and Lillian Loitter, Baltimore, Md.

The report on Evangelism was made by the Rev. B. F. Glasco, Pittsburgh, Pa., and the Rev. R. A. Fairley, Washington, D. C.

The report on Church Extension was led by the chairman, Rev. A. E. Bennett, followed by Mrs. Hester B. Lee, Philadelphia, Pa., member of the committee.

The report on Young People's Work was led by Mrs. George

J. Evans, Philadelphia, Pa., for Annie Scott, representing the Wilmington, Del., assisted at lowed by Mrs. A. E. Bennett. Women's Work of the Board of this service.

Princeton, member of the com-National Missions. Solos by Another outstanding feature mittee. This committee present Mrs. J. Vance McIver, Engle of the Council was the music ed on Sunday an educational wood, and Mrs. Emma Gover, furnished by the St. James pageant, "They Come," by Wm. New York City. Reading by choir, under the direction of Dr. C. Covert. Those taking part Mrs. Gabbrielle Drake, Washing-Melville Charlton, master musi- were Mr. Theodore Penny, Leonton, D. C., also address by Mrs cian, and organist-choirmaster P. Newsome, Mrs. Hester B. Lee, Wm. Haskins, New York City of St. James church. Mohr's Mr. George Evans, Jr., and "The Music for this service was fur-Communion Mass isn D Minor Wm. Lloyd Imes Bible Class," nished by the choir of Rendall was rendered at the concluding of Philadelphia, Pa., Mrs. Lula Memorial church. Mme. Har-session Sunday evening. This P. Butler, Harrisburg, Pa., Mr vey-Bush, organist-chorister. proved to be the crowning feat- Daniel Yancey, Germantown, Pa.

Report on Statistics of Coun- Council were the banquet served Revs. C. Leroy Butler, D. D., to the taste under the loca Wm. R. Lawton, D. D., former committee, J. Lamar Whitener pastors; the Rev. George S. chairman, Rev. James G. Carlile Stark, D. D., Thomas J. B. Har- of Troy, N. Y., was toastmaster ris, D. D., Wm. Lloyd Imes, A. It was indeed a delightful occa-M., served the Communion.

The Rev. L. B. Ellerson, D. of very clear and concise report on sion.

A sight-seeing tour was ar- were well attended and the ranged by the local committee. Sunday service approached Points of interest along the way overflowing. Council listened were pointed out by an official with reverence to the Necrolog- guide. Council returned to theical Report by the Executive Y. M. C. A. where coffee and Secretary exposing the outstand- ing achievements of Rev. Mat- approved the resolution. The St. James Committee, and exhi- thew Anderson, D. D., and Rev. Revs. Beverly M. Ward, D. D., bition games under the direction Sebastian D. Turner. The re- Rochester, N. Y., and H. O. of the Y. W. C. A. Staff, Mr. port also mentioned the passing Graham, Baltimore, Md., were Thomas A. Taylor, Executive of Rev. E. L. Davis, Reading, members of the committee. Secretary, were held to the de-Pa.

Among the outstanding feat- ight of the Council. I think I should say, gentle- ures of the Council was the Wo- Another outstanding feature reader, that the Council for the man's Work as presented of the session was the address first tie in the 34 years of its through the committee, Mrs. W. of the Rev. Wm. Halleck John-existence elected as Vice-Presi- Mae Harris, New York City, son, D. D., President of Lincoln- dent a woman and she filled her chairman, assisted by Mrs. L. B University, who had for his sub-place with efficiency and digni- Ellerson, Newark, N. J. Three- tect. "World-Wide Tasks forty. This was also the largest minute reports were given by the College Men." Dr. Johnson meeting of the Council. One delegates on the Women's Work greeted the men of his institu- hundred and twenty-five minis- as it is carried on in our church- tion as the President of the ters and delegates were present es. This was followed by a re-Council called them to the plat- One hundred and forty-six dollars- port on Stewardship by Mrs. form. was received as a contribution from the churches.

Elizabeth Fris, N. J., Je. A Model Sunday School was conducted at the usual hour on A glow of adness hovered Sunday morning at 9:30 A. M., over by the Superintendent, Mr. John E. Pierce and Mrs. Abbey F. L. Stockton. This was followed Cummings, West Chester, Pa.

Under the auspices of the by the morning worship. Thewere run down by an automo- man's Work Committee on day afternoon a program of sermon was preached by thebile in front of St. James church usual merit was presented. dresses were made by Mrs. Gl President of the Council, Rev. The accident was not fatal, how- dys W. Fairley, Washington, IJ. Vance McIver, Englewood, N. ver.

C., Mrs. Daisy L. Brabham, PaJ. Rev. E. W. Carpenter, L. L. All praise to the pastor and erson, N. J., Mrs. Thomas Fand Rev. Wm. R. Rutledge, congregation of St. James for Amos, Hillburn, N. Y., and Mrs



their untiring efforts to make our stay pleasant. Twenty-four years had elapsed since Council met in New York City

# Presbyterian Council Closed 34th Annual Session With Full Sunday Program At St. James Pres. Church

## Holy Eucharist Celebrated With Full Choral Service By Choir Under Direction Of Dr. Melville Charlton, Organist

The 34th annual session of the Afro-American Presbyterian Council, which met in New York City with the St. James Presbyterian Church, 141st street and St. Nicholas avenue, October 11 to 14, inclusive, came to a close Sunday evening with the celebration of the Holy Communion, which was administered by the pastor, Rev. William Lloyd Imes.

Other ministers participating in the service were the Rev. Vance McIver, pastor of St. James Presbyterian Church, Englewood, N. J., who was elected moderator of the Council for the ensuing year, the Revs. W. R. Lawton, a former pastor of St. James, T. J. B. Harris of Randall Memorial and George Shippen Stark of Siloam, Brooklyn

Choir Sang Special Music

For this service, the choir, under direction of the organist-director, Dr. Melville Charlton, had prepared an elaborate musical program, singing "Miserere" with Miss Trotman singing the solo Mass in D for the Holy Eucharist, with a duet, "Thou, O God, art life and light," Mozart, sung by Miss Doris Trotman, soprano, and Benjamin J. Ragsdale, baritone, and an anthem, "Send out Thy Light," Gounod, by the choir, for the offertory.

Visiting elders were present from Siloam and Randall Memorial Churches and assisted St. James elders in serving the communion.

After celebration of this rite, Moderator McIver took charge of the meeting and formally adjourned the Council until next year.

Sunday was a crowded day for the Council and St. James Church

Washington, gave a dramatic reading.

Young Folks Pageant.

Following this meeting, the St. James Christian Endeavor Society, Ivan Orr, president, conducted a half hour devotional service, and at 6:45, a Christian educational program, "They Come," by Wm. C. Covert, was presented by the Young People's Work Committee of the Council under direction of Mrs. George J. Evans, chairman, of Philadelphia. Those taking part were Theodore Penny of Berean Church; Mrs. Hester B. Lee and Leon Newsome of First African Church; George Evans Jr. of Central, Daniel Vancey of Faith (Germantown) and the Wm. Lloyd Imes Organized Bible Class of Lombard, all of Philadelphia, representatives from Second Church, Westchester, Pa., and Mrs. Lulu Butler from Capital Street Church, Harrisburg. At conclusion of the pageant, Inis Simpson, baritone, chorister of Witherspoon Avenue Church, Princeton, N. J., sang "The Rosary" by Nevins, with Dr. Harry A. Burleigh at piano.

The Council is composed of representatives from more than sixty colored Presbyterian churches throughout the country, with a membership of more than 10,000. The local committee of arrangements which took care of the delegates was headed by the pastor, Rev. Imes; with Wm. A. Cornelius, chairman; Miss Lorraine Hill, secretary; Mrs. Pearl Brooks, Mrs. Phoebe Minott and J. Lamar Whitener.

Moderator McIver Preached

The sermon at 11 o'clock was preached by Moderator McIver to a congregation that filled the entire church. The choir's special musical offering was the "Inflammatus" from Rossini's "Stabat Mater," from Rossini's "Stabat Mater," sung by Miss Trotman singing the solo Mass in D for the Holy Eucharist, with a duet, "Thou, O God, art life and light," Mozart, sung by Miss Doris Trotman, soprano, and Benjamin J. Ragsdale, baritone, and an anthem, "Send out Thy Light," Gounod, by the choir, for the offertory.

At 4 o'clock, a women's popular mass meeting was held, with Mrs. W. Mae Harris presiding, and with music by choir of Randall Memorial Church, Mme. C. E. Harvey-Rush, director. Addresses were made by Mrs. Gladys W. Fairley Washington; Mrs. Daisy Lodes Brabham of Paterson, N. J.; and Mrs. Annie Scott representative of the Division of Women's Work of the Board of National Missions. Solos were rendered by Mrs. J. Vance McIver of Englewood and Mrs. Emma Gover of Washington, and Mrs. Gabrielle B. Drake of

when the hotel refused to accommodate three Negro members, the Rev. H. B. Taylor, pastor of Fifteenth Street Presbyterian Church, announced, Sunday.

Covers were to be laid for 800, according to plans of the committee of which the Rev. Taylor is a member, but the hotel refused to consent to the colored members being served due to a ruling of the Waiters' Union here not to serve mixed groups. The banquet will be held at the Metropolitan Presbyterian Church, white, of which the Rev. Freely Roher is the pastor, on the night of October 30.

Lauds Action

The Rev. Taylor, in an interview, praised the attitude of the Rev. J. Hillman Holster, pastor of Chevy Chase Presbyterian Church chairman of the committee, and other broadminded members of the organization who would not tolerate discrimination in any form.

The other colored members who will probably attend are the Reverends R. A. Fairley, pastor of Labor Presbyterian Church, and W. H. Campbell, of Fairmount Heights.

Similar Occurrence

The committee had a similar experience in 1926, the pastor declared, when the Franklin Square Hotel attempted to bar Negroes. When the committee threatened to leave the hotel the management yielded.

## NEGRO WOMEN TO MEET

Presbyterian Women Will Serve On Faculty At Stillman Institute

TUSCALOOSA, Ala., Aug. 27—The twelfth annual conference for Alabama negro women will be held at Stillman Institute, beginning Aug. 29, and will continue for one week. A number of Presbyterian women will serve on the faculty. Among those coming to the conference will be Mrs. J. F. Hooper, of Selma, president of the women's auxiliary of the Alabama Synod, and will have a class in parliamentary law; Mrs. M. H. Cooper, of the First Presbyterian Church at Birmingham, will preside and have charge of the program; Miss Alice Daly will teach the Bible lessons, and Miss Sperry, a former assistant to Dr. C. M. Boyd, of Tuscaloosa, will teach Sunday School methods.

Wednesday night there will be a get-together meeting and Thursday night there will be a foreign mission address and Friday Prof. M. H. Griffin, of Montgomery, will speak.

## ALTER PLANS WHEN HOTEL BARS RACE

Missionary Banquet Removed from Willard Hotel to Church to Avoid Discrimination

Plans for the annual banquet of the Foreign Missions Committee of the Presbyterian Churches of Washington and Vicinity which was scheduled to take place at the Willard Hotel here were suddenly changed

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Birmingham, Ala., News

NEGRO WOMEN MEET

TUSCALOOSA, Ala., Sept. 1—The twelfth annual conference for negro women conducted by the Women's Auxiliary of the Alabama Division of the Presbyterian Church is in session at Stillman Institute in this city. Thirty negro women from various parts of the state are in attendance. The conference will be concluded next Tuesday.